



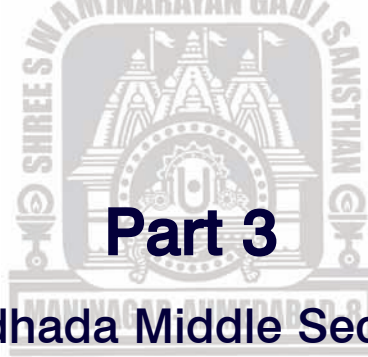
Vachanamrut Rahasyarth Pradeepika Tika

Part 3

Acharya Swamishree
Purushottampriyadasji Maharaj

Vachanamrut Rahasyarth Pradeepika Tika

**The eternal philosophy of the Supreme Lord Shree Swaminarayan,
with its elucidation by Jeevanpran Shree Abji Bapashree**



Part 3

Gadhada Middle Section

**Acharya Swamishree
Purushottampriyadasji Maharaj**

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Victory to Lord Shree Swaminarayan



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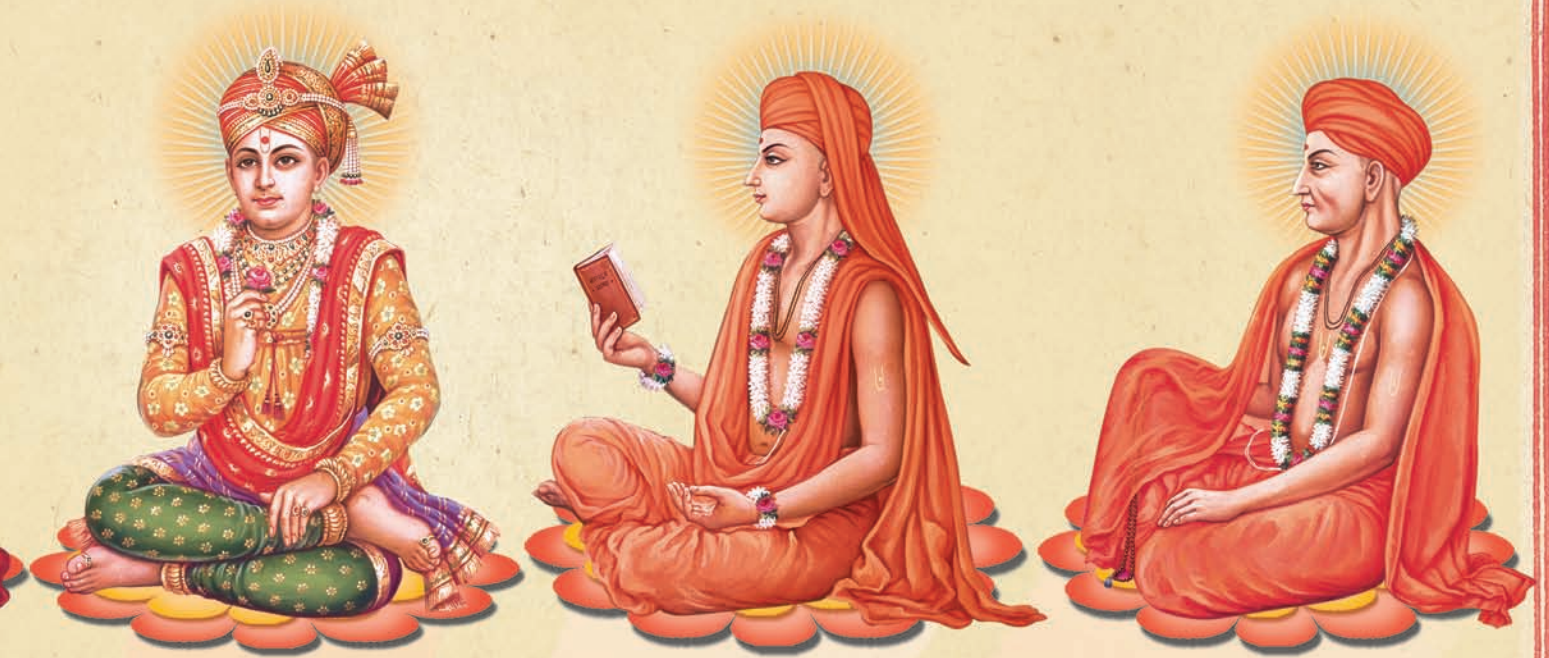
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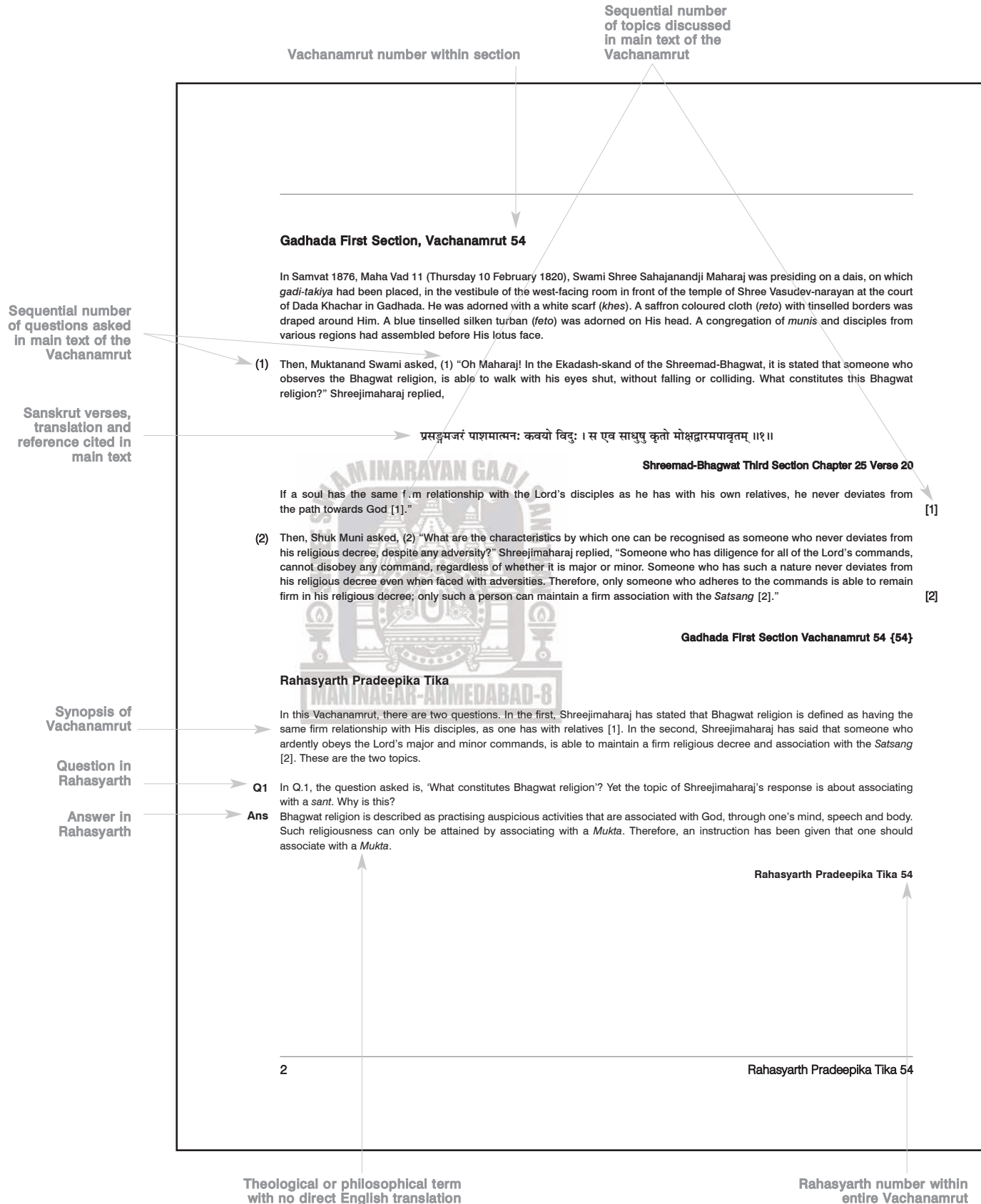
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Title of Vachanamrut

Gadhada First Section, Vachanamrut 54

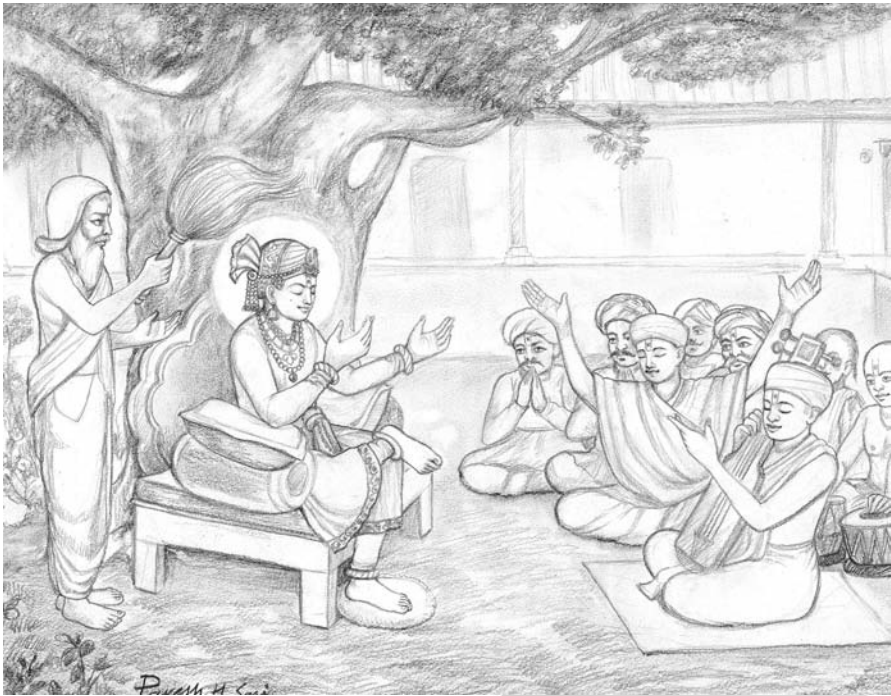


Image relating to
topic in Vachanamrut

Shree Premanand Swami sings devotional songs about the *Murti* of God. Hearing these, Shreeji Maharaj becomes extremely pleased

Caption for image

पण भगवानसोकार छे एविद्वहगंयि हह य
गपणुं जेनासू मं कपुं होय तेनुं अवण
जेतो पण तेने सनाय यथा यनही के मजे
कार ज छे पण निराकार नथि अने ते ज
करे छे ए विरित्ते जे निद्वह पणे सम ऊ ए प
ते श्री जि महारा जे पोताना भक्त जन नि
न्य निष्ठा ते संबं धि वा नी करि तेने सां भलि
पण भगवानसोकार छे एविद्वहगंयि हह य
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न्य निष्ठा ते संबं धि वा नी करि तेने सां भलि
हारा जना स्व रूप नि ए वि ज रित्ते विशेष
३ १३३ संवत् १८७७ ना ज्येष्ठ शु
नंद जी महाराज श्री गहगु म धेरा हार
एना मंदिर नि आगत्य आय मणो व

Gadhada Middle Section





Parash H. Soni
2007.

Gadhada Part 2

Shreej Maharaj often held assemblies under the neem tree, in the court of Dada Khachar. That neem tree was first planted in the village of Umed. Once, Ebhal Khachar went to Umed and remained in a farm belonging to Lakha Ahir. He was told that there was a special tree on that farm under which it was sure that the supreme Lord Purushottam-narayan would preside in the future. Ebhal Khachar requested Lakha Ahir to give him that tree, which he planted in the centre of his royal court. Ebhal Khachar looked after the tree well because he was sure that God would come to his home in the future and sit under that tree. Fulfilling the prophecy, Shreej Maharaj came to Gadhada, where He often sat under the tree. From that moment, Ebhal Khachar became convinced about the identity of Shreej Maharaj. Many of the assemblies retold in the Gadhada Middle Section of the Vachanamrut were held under that special neem tree.

Due to their immense love for Shreej Maharaj, the entire family could not endure remaining apart from Him. They requested Shreej Maharaj to remain forever at their home. This was not possible as Shreej Maharaj had to look after the entire Satsang. Consequently, Shreej Maharaj had an idol made, which He ceremonially installed in the centre of Ebhal Khachar's room. The idol was named Vasudev-narayan. Shreej Maharaj promised the family that He would fulfil all their wishes through that idol.

In Samvat 1881, Shreej Maharaj went to Surat. As they had to remain apart from Shreej Maharaj for a long period of time, Dada Khachar and his entire family stopped eating or drinking. Accepting their heartfelt prayers, Shreej Maharaj travelled back to Gadhada, and imparted spiritual teachings to them all. That episode is summarised as GMS.62.

Three of the discourses of the GMS are held in Laxmi-vadi, the farm on the outskirts of the village. Shreej Maharaj went there often and presided under a borasali tree that Premanand Swami had planted. On one occasion, Shreej Maharaj danced with thousands of sants and disciples in that farm and to fulfil the desires of them all, Shreej Maharaj appeared in as many forms as there were sants and disciples. It was on this farm that Shreej Maharaj's cremation ceremony was performed.

The second instalment of discourses held in Gadhada contains 67 individual Vachanamruts.

Gadhada Middle Section, Vachanamrut 1

In Samvat 1877, Jeth Sud 15 (Friday 15 June 1821), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the west-facing room in front of the temple of Shree Vasudevnarayan, at the court of Dada Khachar in Gadhada. He was adorned with a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white turban (*pagh*) was adorned on His head and He was wearing a garland of white flowers. A congregation of a group of *munis* and disciples from different regions had assembled before His lotus face.

- The *paramhansas* were singing before Him, with the accompaniment of cymbals (*zanz*) and a drum (*mrudang*). Shreejimaraj said to the singers, “Now stop singing, and hold a session of questions and answers.” With joined hands, Muktanand Swami bowed and asked
- (1) Shreejimaraj a question. (1) “Oh Maharaj! What is infatuation (*moh*)? What are the means of becoming devoid of infatuation?” Shreejimaraj thought for a short while and then said, “Infatuation is the disorder that occurs within the mind. When infatuation increases within a person’s heart, the disorder in his mind also intensifies. The discernment between what is appropriate and inappropriate does not then remain. Just today, when I awoke in the middle of the night, I was thinking about the reasons for why infatuation arises. I was lying down facing North. I saw the Dhruv star and realised that it was the North Dhruv star. I then recalled that the South Dhruv star is mentioned in the scriptures, so I wondered where it was. I looked in that direction and also saw the South Dhruv star. I then saw the large reel that exists between the two Dhruv stars. It was just like the pulley that is used to draw water from a well. Both sides of the reel were touching each of the Dhruvs, just like iron studs that are embedded into a wooden post. In the same way that a rope is wrapped around a pulley, and brass rings are attached to that rope, I saw all the stars, deities, the nine planets, etc., on that reel. The positions of all these were fixed on the reel. I saw all this. I then also saw the place from where the Sun and Moon both rise and set. I then looked with *antar-drashti* and saw that all the Dhruv, etc., that exist in the universe, also exist within the body. I also saw the knower of the domain (*kshetra-gna*) [soul] that exists within the body. I also saw Lord Purushottam who resides within that soul. Having seen this God, My inclination (*vrutti*) became so attracted to the *Murti* that there was no way that I could come out of that trance (*samadhi*). However, a disciple came and prayed to Me with persistence, and due to My compassion for him, I was able to return to My body [1].

[1]

“Then, a thought arose in My heart. I was able to come out from the trance due to My compassion. However, what is the reason for others coming out of the trance? I realised that others awaken because of a fascination with some sensation. The cause of infatuation is also the five sensations. These sensations are of three types: highest, moderate and lowest. When someone has experienced the highest type of sensation and then, someone else comes and hinders him, he becomes angry with that individual. Infatuation arises from that anger. In general, the ears are eternally associated with sound, and the skin with touch. In the same manner, the five

gnan-indriyas are associated with the five sensations. If an object has been visualised in an ordinary sense, if one wants to do so, it is not difficult to break the inclination from that object and focus it on the *Murti* of God. The inclination easily becomes detached from that object and focuses on the *Murti* of God. However, if a person sees an extremely alluring object such as a woman and his inclination becomes affixed to it, then, if he tries to focus his inclination on the *Murti* of God, it does not stay focussed there; nor does the *chitt* remain in one place. Therefore, infatuation cannot be eliminated as long as the *chitt* is being lured by the five sensations that are alluring. If someone's *chitt* has been enticed by a particular sensation that he especially likes, and a *sant*, guru or even his cherished deity (*ishta-dev*), i.e. God, forbids that sensation, he becomes displeased with them and betrays them; but he does not obey their words. The occurrence of such an attitude in a person's heart is defined as infatuation. In the Bhagwad-Gita, God has said:

विषयान् ध्यायतः पुंसः संगस्तेषूपजायते । संगत् संजायते कामः कामात् क्रोधोऽभिजायते ॥

क्रोधाद् भवति संमोहः संमोहात् स्मृतिविभ्रमः । स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥

A person who contemplates about the sensations develops a desire to associate with them.

This association leads him to indulgence, which then leads to anger. From anger, delusion occurs. Delusion leads to confusion of the mind, which leads to a loss of intelligence. Due to his lack of intelligence, that person is destroyed

Bhagwad-Gita Chapter 2 Verse 62 & 63

“These words that Lord Shree Krishna has spoken constitute the prime principle, i.e. if the *chitt* becomes lured by any sensation such as sound, the intellect of a person does not remain steady, irrespective of how intelligent he may be; and he becomes like an animal. Therefore, the cause of infatuation is a fascination with the sensations [2].

[2]

“Whoever wants to detach his *chitt* from the sensations, must first maintain an immensely firm conviction about the soul (*aatma-nishta*), i.e. ‘I am a soul; I am not a body.’ This is one thought that he must affirm. Secondly, the manner in which the creation, sustenance and devastation of the cosmos occur must be thoroughly understood. Thirdly, the greatness of God's *Murti* should be understood extremely well. One must realise that the five sensations have been created by God, and so, there are even greater pleasures in God. Why? In sound, only the pleasures of sound exist. The pleasures of the other four sensations cannot be experienced from sound. Similarly, only the pleasures of touch are inherent in touch, but others are not. In sight, only the pleasures of sight are experienced. Also, in taste and smell, only the pleasures relating to them can be experienced from them. The pleasures of all five sensations cannot be enjoyed from any one sensation. Conversely, all the pleasures exist simultaneously in the *Murti* of God. Therefore, if someone has only the *darshan* of God, he becomes fulfilled. In this manner, the touch, etc., of God are entirely fulfilling to a disciple. The happiness derived from all material (*mayik*) sensations is destructible, whereas the bliss

of God is perpetual. Such thoughts about God's greatness should be made extremely firm. Through these three kinds of thoughts, one's fascination with the sensations ceases. When the fascination with the sensations ceases, the difference between good or bad sensations is ignored. To such a person, the appearance of a beautiful lady and an unsightly woman seems the same. He perceives animals, birds, wood, dung, stones, and gold, to be equivalent; he does not become infatuated by looking at fine objects. Someone who behaves in this manner with respect to the five sensations, but whose intellect does not discern a difference between good and bad sensations, is said to be devoid of infatuation (*nir-mohi*). Lord Shree Krishna has also described [such a person] in the Bhagwad-Gita:

समलोष्टाश्मकाञ्चनः ।

For whom a lump of earth, a stone and gold are equal

Bhagwad-Gita, Chapter 14 Verse 22 &25

Someone who has these characteristics has truly recognised God's *Murti*. Only he can be called a unique disciple; only he possesses the qualities of a chaste woman (*pativrata*); and only he should be recognised as being knowledgeable. God becomes pleased only with such a person. Such a disciple is extremely dear to God. As God has stated in the Bhagwad-Gita:

प्रियो हि ज्ञानी नोऽत्यर्थमहं स च मम प्रियः ॥

I am extremely dear to a knowledgeable person. Likewise, he is very dear to me

Bhagwad-Gita , Chapter 7 Verse 17

“Therefore, a disciple of God who possesses the tendency of a chaste woman is immensely dear to Him. It is not that this chasteness only develops in a wise person; it develops in anyone who wishes to be dear to God. Consider the example of the women of this world, simple-minded women may be chaste, whilst wise women may be adulterous. Therefore, this has nothing to do with being wise or simple-minded. Whoever wants to attain salvation performs devotion to God whilst maintaining chasteness. Developing the sense of equivalence between good and bad sensations in this manner is not attained in one day; becoming freed from all infatuations is not a process that can be achieved quickly. Whoever maintains a slow and steady perseverance, attains it. It is like a stone at the edge of a well. By drawing water again and again, the soft rope is able to cut a groove in the stone after a long time. Even if one uses an iron chain to draw the water, such a groove cannot be made quickly. Therefore, whoever wants to strive for salvation should withdraw his fascination from the sensations; he should not hastily become frustrated by them. This is also stated in the Bhagwad-Gita:

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

The one who devoutly pursues, for many lives, achieves the highest position

Bhagwad-Gita, Chapter 6 Verse 45

“One should therefore think, ‘during this life, I wish to eradicate as much fascination from the sensations as possible. If some remains, I will eradicate those in later lives. As I am a disciple of God, I do not want to go to hell (*Narak*) or continue in the cycle of endless life and death.’ In this manner, a disciple of God should courageously and slowly but surely, persist in uprooting the foundations of infatuation. Whilst a disciple of God does not consider both types of sensations, i.e. good and bad, to be equal, he is said to be still in a state of endeavouring (*sadhan-dasha*). When he considers good and bad sensations to be equal, he should be recognised as having attained the state of accomplishment (*siddh-dasha*). When one severs the fascination with the sensations and attains the state of accomplishment, he should be known to have become fulfilled. This is the epitome of the Vedas, Shastras, Purans and Itihas (Mahabharat). This narrative that I have given is the essence of all the scriptures. Therefore, all disciples must firmly assimilate it [3].”

[3]

Gadhada Middle Section Vachanamrut 1 {134}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreej Maharaj has said that a person returns from a trance due to a fascination with the sensations, or as a result of compassion [1]. The reason that infatuation arises, is the fascination with alluring sensations. If a *sant*, guru or a person’s cherished deity tries to rescue him [from this], he betrays them but does not retract [2]. Infatuation ceases through having: a conviction about the soul, asceticism, and an understanding of God’s greatness. If this occurs, it should be known that the state of accomplishment has been attained; one should then feel fulfilled [3]. These are the three topics.

Q1 In T.1, it is said that Shreej Maharaj accepted the prayers of a disciple and returned from His state of trance due to His compassion for that person. Who was this great disciple? Shreej Maharaj is the *sakshat* Lord Purna Purushottam; what would He have needed to see, for Him to have entered into a trance?

Ans It was Parvatibhai who prayed to Him. Saying that Shreej Maharaj entered a trance is merely aimed to be explanatory. He showed this to educate His disciples. He did not enter a trance in the manner that aspirants do, He merely appeared to do so.

Q2 *Sants*, guru, and cherished deity are mentioned. Who should be known by each of these?

Ans In GLS.35 Q.5 T.6, the six characteristics of a *sant* are stated. An *Ekantik* who possesses these qualities should be known as the *sant*. The *Param-ekantiks* who have come from the abode of Shreej Maharaj, and the *Anadi-muktas* who remain within His *Murti* should be known as the guru. Their characteristics are stated in the Rahasyarth of V.3 Q&A.3 and J.1 Q&A.8. Shreej Maharaj should be understood as the cherished deity.

Rahasyarth Pradeepika Tika 134

Gadhada Middle Section, Vachanamrut 2

In Samvat 1878, Shravan Sud 3 (Wednesday 1 August 1821), Swami Shree Sahajanandji Maharaj was presiding on a silk *chakda* placed in front of the temple of Shree Vasudevnarayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face. The *munis* were singing devotional songs (*kirtans*) with the accompaniment of cymbals (*jhanjh*) and a drum (*mrudang*).

- Then, Shreejimaraj said, “Stop the devotional songs, as I shall now speak.” Having said (1) this, Shreejimaraj continued, (1) “Someone who wants to achieve absolute salvation (*aatyantik moksh*) and be like *sadhus* such as Narad and Sanak, should realise that in this body, resides the soul, and that the *indriyas* and *antah-karans* have become attached to that soul, as well as to the external five sensations. Due to ignorance, a soul believes the *indriyas* and the *antah-karans* to be its actual form. In reality, the soul is distinct from the *indriyas* and *antah-karans*. The five sensations are also distinct from the *antah-karans*, but due to the constant association of the sensations with the *antah-karans*, it seems as if they have become one with the *antah-karans*. Also, the sensations emerge from the *indriyas*, but not from the *antah-karans*. For example, intense sunlight or cold is first perceived by the external *indriyas*. They then enter the internal body through those *indriyas*. However, they do not arise internally from the body. They originate externally before pervading internally. The five sensations do not first arise from the *antah-karans*. What actually happens is that the sensations first associate with the external *indriyas* and then enter the *antah-karans*. If a boil occurs on the skin, the pain is lessened by applying medicine onto it, but no relief can be experienced merely by talking about doing this. Also, if someone is hungry or thirsty, he is relieved by eating and drinking, but not by merely talking about food and drink. Similarly, one can only be relieved of the diseases, in the form of the five sensations, by administering a correct medicine. That method is as follows: When the skin comes into contact with sensations, such as those from a woman, the object is perceived through the skin and enters the *antah-karans*. From the *antah-karans*, it then enters the soul. The sensations do not even originate from the soul, nor do they originate from the *antah-karans*. If a sensation does seem to arise from the *antah-karans*, it is because it has entered via the external *indriyas* in a previous life. Therefore, the only medicine for nullifying the sensations is as follows: With the skin, avoiding the contact of objects such as women; with the eyes, not looking at their appearance; with the tongue, refraining from talking about them; with the ears, not listening to them; and with the nose, not smelling their fragrance. In this manner, if one firmly renounces the sensations through the five *indriyas*, the flow of external sensations cannot enter inside [into the *antah-karans*]. If the water from a well is to be filtered, all the small holes in its walls, through which water enters, need to be plugged with rags. Similarly, by ensuring that the external *indriyas* remain bound, external sensations cannot enter the *antah-karans*.

Moreover, if one has a stomach ailment, it is relieved only when medicine enters the stomach. Similarly, the sensations that have already accumulated within the *antah-karans* via the *indriyas* are eliminated by considering oneself to be a soul. Such thoughts about the soul should comprise of, 'I am a soul. I have literally no relation with the *indriyas* or *antah-karans*.' Through such firm thinking; by contemplating on the *Murti* of God within the soul (*chaitanya*); and by the bliss of one's own soul, one should remain fulfilled. When a well is completely full of water, that water holds back the flow from the external streams into the well; it does not allow the streams to enter the well. However, if water is drawn from the well and emptied, the external streams enter into the well. Similarly, by the bliss of the soul, one should remain internally fulfilled in this manner, and keep the path of sensations through the five external *indriyas* closed. This is the only sure manner of conquering lust, etc. Without this, lust, etc., cannot be overcome merely by fasting. Therefore, firmly assimilate these thoughts within you [1].” [1]

Gadhada Middle Section Vachanamrut 2 {135}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut, in which Shreej Maharaj states that whoever wishes to achieve absolute salvation and become a *Mukta*, must keep the path of sensations through the *indriyas* closed. One should remain fulfilled by the bliss of the soul. A person should believe himself to be Brahm, i.e. Shreej Maharaj's lustre, and contemplate about His *Murti* within the soul. Then, the sensations that have accumulated within the *antah-karans* through the *indriyas* are eliminated, and one attains salvation. Here, in this Vachanamrut, His own *Muktas* are referred to by the names Narad, Sanak, etc. [1]. This is the one topic.

Rahasyarth Pradeepika Tika 135

Gadhada Middle Section, Vachanamrut 3

In Samvat 1878, Shravan Sud 4 (Thursday 2 August 1821), Swami Shree Sahajanandji Maharaj was presiding on a *chakda* placed in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. The *paramhansas* were singing devotional songs (*kirtans*) with the accompaniment of cymbals (*jhanjh*) and a drum (*mrudang*), before Him.

- Then, with a gesture of His lotus eyes, Shreejimaraj silenced everyone and said, “All the senior *paramhansas* should come forward as I want to narrate something to you.” Having
- (1) said this, Shreejimaraj continued, (1) “For those who worship God, there are two ways to attain a great status. There are also two ways of falling. I shall state these. The first is to perform devotion to God according to the amorous (*rasik*) path. The other is to have knowledge about the soul (*aatma-gnan*). These are the two ways of attaining greatness, as well as of falling. Hundreds of thousands have fallen from the amorous path and only some have reached God. Greatly renowned Acharyas have advocated devotion according to the amorous path. However, many have encountered ruin in this way, whilst only a few have gained. The reason for this is that when God is described in an amorous way, along with God, the descriptions of Radhikaji, Laxmiji and their female friends are also narrated. When women are being described, a detailed description of their bodies is given. How can the mind of the person describing remain invariable? The nature of the *indriyas* is such that they have affection for only the alluring sensations. Within the three Loks, there is no woman whose beauty is like that of Radhikaji or Laxmiji; no-one’s style of speaking is as sweet as theirs; and the scent of their bodies is intense. Therefore, by visualising or hearing about such beauty, how can one not become infatuated? It is inevitable. If the mind is even slightly fascinated, one has fallen from the path of salvation. Therefore, a person who worships God through the amorous path encounters this great obstacle. Knowledge about Brahm can be misunderstood in the following manner: ‘Brahm itself assumes the form of Prakruti-Purush; that very same Brahm then takes the forms of Brahma, Vishnu and Shiv; the same Brahm then assumes the forms of the movable (*jangam*) or immovable (*sthavar*) creations; and then, that Brahm assumes the forms of the souls who reside within those movable and immovable creations.’ Having misunderstood the knowledge about Brahm in this manner, a person considers his own soul to be God. A flaw has arisen in the *upasana* of a person with this understanding; he too has fallen from the path of God. In this manner, one’s *upasana* can become flawed by knowledge about Brahm, which is a major obstacle. This occurs because whilst attempting to acquire a true understanding, the God, who is the cause of all and the master of all, has been misunderstood. It should be known that someone with this kind of understanding has fallen from the path of salvation. These two paths lead to salvation, but great obstacles exist along them both. Therefore, what should someone who aspires for

salvation do? Answer this question.” All the *paramhansas* thought, but no-one could answer the question. So Shreejimaraj answered, “The answer to that question is as follows. Someone’s mother, sister, or daughter may be very beautiful, but by seeing them, his mind is not perverted. He may speak to them or touch them, but still, his mind is not even slightly perverted. In the same manner, women who are the disciples of God should be considered in the same way - as his mother, sister or daughter. No kind of perversion can then occur. By worshipping God through the amorous path in this way, a fearless status is attained. However, if someone does not have this understanding, and an inappropriate thought arises when he sees an ardent female disciple of God, he is inflicted by this severe fault. Any faults that have occurred by looking at other ladies are eliminated by the *darshan* of a disciple of God. However, even the religious scriptures have not described any way of eliminating the flaws that have occurred by inappropriately looking at a disciple of God. Similarly, a woman who looks inappropriately at a male disciple of God is never redeemed from that sin. There is a verse:

अन्यक्षेत्रे कृतं पापं तीर्थक्षेत्रे विनश्यति । तीर्थक्षेत्रे कृतं पापं वज्रलेपो भविष्यति ॥

Skand Puran Vaishnav-khand Margshirsh-mahatmyam Chapter 17 Verse 17

“The meaning of that verse is that if a sin is committed elsewhere, one is freed from it by going to God or His disciple, but a sin that is committed before God or His disciple is like committing a sin at a holy site of pilgrimage; it becomes so embedded that it cannot be eradicated. Therefore, whoever wants to worship God through the amorous path should keep his mind untainted in the aforementioned manner [1].

[1]

“Now, along the path of attaining knowledge about Brahm, it should be understood that Brahm is invariable and not comprised of components (*nir-ansh*); and therefore does not become affected [by anything] and cannot be divided into components. However, Brahm is described as being associated with all forms. This implies that Brahm is the cause of all, i.e. Prakruti-Purush, etc., and also sustains them all. Therefore, the entity that is the cause and the sustenance cannot be separated from its effects. On the basis of this understanding, the scriptures describe Brahm as being associated with all forms. However, it should not be understood that Brahm itself is being affected and is assuming the forms of the movable and immovable creations. Par-brahm Purushottam Narayan is distinct from this Brahm, and is its cause, sustenance and inspirator. With this understanding, a person should enjoin himself with Brahm, and have *upasana* for Par-brahm with a master-servant relationship. With such an understanding, having knowledge about Brahm is also an unobstructed path for the attainment of the highest status (*param-pad*) [2].”

[2]

Gadhada Middle Section Vachanamrut 3 {136}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut, in which Shreej Maharaj states that someone who follows the amorous path must consider all women disciples either to be his mother, sister or daughter. Then, no perversions affect him; and by worshipping God, he attains salvation. Anyone who misunderstands this falls from the path of salvation [1]. Brahm, i.e. Shreej Maharaj's lustre, is the cause of all, such as Prakruti-Purush. It sustains them all, and is invariable; and it is not comprised of components, and is all-pervading. Someone who understands this, as well as recognises the Lord to be the cause of that Brahm, the entity that sustains it and who is *murtiman*, becomes *Brahm-roop*, and has *upasana* for Him with the sentiments of a master-servant relationship. Such a person attains the highest status, i.e. His close service, without any hindrance [2]. These are the two topics.

- Q1** In T.1, it is said that a person does not become perverted if he considers all women with the sentiments of a mother, sister and daughter. However, in L.10 Q.5 T.7, it is said that perversions can occur even from one's own mother or sister. How should this be understood?
- Ans** In L.10, it is stated that if someone's intellect has been tainted by the influence of an unfavourable place (*desh*), time (*kaal*), deed (*karma*), association (*sang*), incantation (*mantra*), initiation (*diksha*), teachings (*upadesh*) or deity (*devta*), the three entities, *indriyas*, *antah-karans* and the soul, combine to cause perversions from looking at his own mother, sister or daughter. Here, in this Vachanamrut however, it refers to a knowledgeable person. Therefore, no contradiction should be perceived.
- Q2** In T.2, Par-brahm is stated to be beyond and separate from Brahm. That Brahm is the lustre of Par-brahm. How should Par-brahm be understood as being separate from the lustre?
- Ans** In GFS.45, Shreej Maharaj has described His lustre as Brahm that is the embodiment of truth, consciousness and bliss (*sat-chit-anand*); in GMS.10, Brahm is the ray (*kiran*) of Lord Purushottam; in GMS.13 T.2, His own lustre is referred to using the name Brahm; in GFS.64 T.1, just as the Sun and fire are the Aatma of their own light, which is formless, Lord Purushottam is the Aatma of Brahm, which is also formless. In GFS.66 T.1, Brahm-satta is the lustre equivalent to millions of suns; this is the lustre of Lord Purushottam's *Murti*. In P.1 T.1, the lustre of His own body, i.e. His *Murti*, is stated using the name Akshar-brahm. Therefore, all these refer to His own lustre. It has been described as being separate [from Him] akin to: a body (*sharir*) and the embodied (*shariri*); the sustenance (*aadhar*) and the sustained (*aadhey*); and the effect (*karya*) and cause (*karan*).

Rahasyarth Pradeepika Tika 136

Gadhada Middle Section, Vachanamrut 4

In Samvat 1878, Shravan Sud 5 (Friday 3 August 1821), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the west-facing first floor room, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. The *paramhansas* were singing devotional songs (*kirtans*) in the Malar tune, with the accompaniment of musical instruments such as the *dukad*, *saroda* and sitar.

Shreejimaraj then said, “Stop singing devotional songs, as we shall now talk about God.”

- (1) The *paramhansas* said, “Very well Maharaj!” Shreejimaraj asked a question. (1) “An individual may abide by the religious decree as stipulated in the scriptures, and he may also perform devotion to God. If he were to face a situation whereby, if he tries to maintain his devotion, he has to disregard the religious decree; and if he abides by the religious decree, he has to discard his devotion, which of these should he maintain and which should he discard?” Brahmanand Swami then said, “If God becomes pleased with him maintaining his devotion, he should keep the devotion; if God becomes pleased with him adhering to the religious decree, he should uphold the religious decree.” Shreejimaraj said, “If one has attained the *pragat* God, one should behave in whichever manner pleases Him. However, when God is not present, what should one do?” Muktanand Swami tried to answer the question, but he could not. So Shreejimaraj said, “If someone faces adversity when God is absent, and he feels helpless, he should contemplate incessantly only about God. Then, he will not fall from the path of God [1].” [1]

- (2) Shreejimaraj then asked another question. (2) “Someone may understand the glory of God extremely well and due to that, he may know that no matter how many sins a person may have committed, if he chants the name of God even once, all those sins are burnt to ashes. What kind of an understanding is required by someone who has this kind of appreciation for God’s greatness, in order for him to never falter from the religious decree?” Muktanand Swami tried to answer the question but he was not able to do so. Shreejimaraj said, “A person who thoroughly appreciates the greatness of God abides by the religious decree if he has the following understanding: ‘By incessantly contemplating about God, I want to become an *Ekantik* disciple. If my inclination (*vrutti*) is drawn to perversions such as lust (*kaam*), anger (*krodh*) or greed (*lobh*), it will cause a disturbance in my contemplation of God.’ Realising this, he remains immensely fearful of taking a sinful path. He never behaves irreligiously. Someone who has this kind of understanding never falters from the religious decree, even though he has a thorough appreciation of God’s greatness. Constant contemplating about God is no small feat. If one leaves the body whilst contemplating about God, an immensely superior status is attained [2].” [2]

- (3) Brahmanand Swami asked, (3) “Having realised this, what is the reason for still not achieving a constant contemplation?” Shreejimaraj replied, “Firstly, an enthusiasm about maintaining a constant contemplation is needed. If such an enthusiasm does not exist, there is a deficiency in one’s appreciation of the greatness of God. A deficiency in the appreciation of God’s greatness results in an equivalent deficiency in the determination about His *Murti*. Therefore, if a person has an appreciation of the greatness of God’s *Murti* and enthusiasm, he is able to perpetually contemplate [about God]. This greatness should be understood in the following manner: The same God who is superior to Prakruti-Purush, enters into Prakruti-Purush; when He does so, He still has the same efficacy. When He enters the entities that are borne of Prakruti-Purush, i.e. the cosmos, God still possesses the same efficacy. Maya does not have even a slight effect on God’s *Murti*. When any metal is buried together with gold in the ground, after a long period of time, it disintegrates into the surrounding soil, except for the gold. In contrast [the value of] the gold increases the more it remains in the soil, but does not decrease. Similarly, God and the other deities such as Brahma, and the *munis*, are not equal. When they come into contact with the soil, in the form of the sensations, all except God become engrossed by the sensations, irrespective of how great they may be. Whereas, God may seem to be like a human, but still, material objects are unable to affect Him. However alluring the sensations may be, He is never enticed by them. Such is the extraordinary ability of God. Whoever understands the greatness of God in this manner is able to constantly contemplate about Him. Whilst a disciple can be tempted by the sensations, he has not appreciated the extraordinary glory of God. God said to Uddhavji, ‘you are not even slightly inferior to me.’ (Shreemad-Bhagwat Section 3 Chapter 4 Verse 11 - 14) He said this because Uddhavji had realised God’s extraordinary glory and was not tempted at all by the five sensations. If someone understands the greatness of God, whether he attains sovereignty or has to beg for food, he considers both to be the same. He has the same sentiments for all; a baby girl, a sixteen year old woman and an eighty year old lady. He considers all good or repulsive objects in the world to be equivalent; he does not become dazzled by them like a butterfly. He does not become attracted to anything else other than God; he becomes attracted only to the *Murti* of God. A disciple who behaves in this way never becomes infatuated by the sensations, regardless of how alluring they may be. If this subtlety is not understood, it is extremely difficult to detach the mind from even a tatty quilt or a water carrier. Without an appreciation of the greatness of God’s *Murti* in this manner, a person may try millions of other means, but a perpetual contemplation of God’s *Murti* cannot be achieved. Only someone who understands the glory of God’s *Murti* is able to attain a constant contemplation about God [3].”

[3]

Gadhada Middle Section Vachanamrut 4 {137}



A sadhu has not understood the glory of God and consequently, it is extremely difficult for him to detach his mind from even a tatty quilt or a water carrier. Therefore, he cannot maintain a constant contemplation about God

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. In the first, Shreej Maharaj has stated that when He is present in a *pratyaksh* form, if He is pleased with maintaining devotion, one should perform devotion, but if He is pleased with abiding by the religious decree, one should adhere to the religious decree. When He is not present in a human form and adversity is encountered, one should constantly contemplate about Him; then, one does not fall from the path of salvation [1]. In the second question, if His name, Swaminarayan, is chanted once, all sins burn to ashes. Someone who understands His immense greatness in this way thinks, 'by becoming entangled in lust, etc., disturbances will be caused in my contemplation of God; by which I will not become an *Ekantik*.' If he remains fearful in this manner, he does not fall from the religious decree, and he attains salvation [2]. In the third question, Shreej Maharaj has stated that if someone has both an appreciation of His greatness and enthusiasm, he is able to maintain an incessant contemplation about God, and he cannot be lured by the sensations. The extent of one's determination is equivalent to the degree of understanding of His greatness [3]. These are the three topics.

Q1 In Q.1, it is said that if devotion is maintained, the religious decree is abandoned; and if the religious decree is adhered to, devotion is forsaken. What kind of adversity could result in this?

Ans Hindrances, such as a physical disease, old age, and difficulty in seeing, can all be considered to be adversities. Under such adversities, it is not possible to awaken early to bathe; instead, a person bathes late. Consequently, at times of religious discourses, he may have to perform his daily adoration (*pooja*). If he performs adoration, he misses the discourse. If he goes to hear the

discourses, his adoration is further delayed. He should first perform devotion of listening [to the discourses] (*shravan-bhakti*), and then perform the adoration, chanting and reciting; then both rituals are observed. If someone is inflicted with a prolonged illness, or a king imprisons him, he may not be able to attend to his physical religious duties or devotion, such as offering service or listening [to discourses]. Under such circumstances, he should constantly contemplate about Shreejimaraj. Then, he does not fall from the path of salvation.

Q2 In Q.3, Shreejimaraj has described His greatness. He states that He, who is superior than Prakruti-Purush, enters into Prakruti-Purush; when He does so, He still has the same efficacy. When He enters the cosmos, He still possesses the same prowess. How does He enter into Prakruti-Purush? How does He enter the cosmos?

Ans Through His omniscience, He remains within entities such as Prakruti-Purush in an *anvay* form. He is still free of all their obstacles; none of their hindrances can affect Him. When He gives *darshan* in this cosmos in a human form for the purpose of granting salvation, He is just as divine as He is in Akshardham, but no material afflictions affect Him. This should be thoroughly understood.

Q3 In Q.3, Shreejimaraj has said that because of a deficiency in a one's appreciation of His greatness and determination about Him, an incessant contemplation [about God] cannot be attained. What is this deficiency?

Ans God's greatness has been understood whilst retaining human sentiments towards Him, but not with divine sentiments. That is the deficiency. Consequently, a constant contemplation is not accomplished.

Q4 If someone does not have an appreciation of the Lord's greatness together with sentiments of divinity, does he attain salvation in his present life or does he have to be re-born?

Ans Whilst the Lord's greatness has not been understood with sentiments of divinity, he has to be born again.

Rahasyarth Pradeepika Tika 137

Gadhada Middle Section, Vachanamrut 5

In Samvat 1878, Shravan Sud 7 (Sunday 5 August 1821), Swami Shree Sahajanandji Maharaj was presiding on a *chakda* that had been placed on the landing in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face. The *munis* were singing devotional songs (*kirtans*) with the accompaniment of *tal* and a drum (*mrudang*).

- (1) With a gesture of His lotus eyes, Shreejimaharaj stopped the devotional songs and said, (1) “All listen! I shall narrate an issue to you. A disciple of God should firstly observe the discipline of a chaste lady who is devoted to her husband (*pativrata dharma*); and secondly, he should remain courageous. Even if her husband is old, ill, poor and ugly, a chaste woman’s mind never falters by seeing the good qualities of another man. If she is the chaste wife of a pauper, her mind will not falter even if she sees a great king. In the same manner, a disciple of God should maintain chaste discipline towards God. If someone speaks ill of one’s husband, even in that situation, one must not be timid and tolerate the insults. Instead, one should be incredibly brave and answer back appropriately. Similarly, a disciple of God must never become suppressed by wicked people. In this manner, one should remain courageous [1]. [1]

“It is said that *sadhus* need to have a sense of equality towards all people. However, that is not the opinion of the scriptures, because Narad, Sanak, etc., and Dhruv, Prahlad, etc., have always allied with God and His disciples. They have never had allegiance with those who were opposed to God. Whoever allies with an adversary of God will himself, surely, become averse to God, either in his present life or in a subsequent one. A disciple of God must always ally with God’s disciples and abandon allegiance with those who are averse to God. You all, must adhere to this narrative of Mine with extreme firmness [2].” [2]

Gadhada Middle Section Vachanamrut 5 {138}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which Shreejimaharaj states that towards Him, one should observe the discipline of a chaste lady who is devoted to her husband and should remain courageous. If someone spoke ill of one’s husband, i.e. about God, one must not be oppressed by such a wicked person [1]. One must always ally with God and the disciples of God. Whoever has allegiance with an adversary of God will himself, become averse to God [2]. These are the two topics.

Rahasyarth Pradeepika Tika 138

Gadhada Middle Section, Vachanamrut 6

In Samvat 1878, Shravan Sud 8 (Monday 6 August 1821), Swami Shree Sahajanandji Maharaj was presiding on a platform placed in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. The *paramhansas* were singing devotional songs (*kirtans*) with the accompaniment of a *tal* and a drum (*mrudang*).

- Shreejimaraj said, “Now stop the singing. We shall hold a religious discourse.” All the
- (1) *munis* sat with joined hands. Shreejimaraj continued, (1) “In this world, there are many souls who are like barbarians. They say ‘the water of Gangaji and other water appear to be the same; a Shaligram and other stones look the same; basil (*tulsi*) and other trees seem the same; Brahmins and Shudras also appear to be the same; food consecrated by the Lord and other food all appears to be the same; remaining hungry on the eleventh day of each half of every lunar month (Ekadashi) and remaining hungry on another day seems to be the same; and someone who is a *sadhu* and someone who is not a *sadhu* both appear to be the same. So, why have supposed *Mota-purushs* (*Sat-purushs*) stipulated these prescriptions (*vidhi*) and prohibitions (*nishedh*) in the scriptures?’ This is what a soul who has an evil intellect says. So, I pose this question to all you *sants*. Are the prescriptions and prohibitions stipulated by a *Mota-purush* in the scriptures true, or are they mere fabrications? The young *paramhansas* should answer that question.” The young *paramhansas* replied, “The prescriptions and prohibitions are genuine. If they were not, how could it be decided who merits heaven (*Swarg*) and who deserves hell (*Narak*)?” Shreejimaraj then said, “They are young, but their understanding is along the correct lines.” After saying these words, Shreejimaraj started answering the question. “Whatever has been propounded in the scriptures by a *Mota-purush* is all true. Here is an example: If a reputable merchant writes a draft, it seems that the paper is not even worth a rupee. However, the amount of rupees is real. When that person gives the draft to whichever other merchant it is addressed to, that draft itself, is converted into a large amount of money. Similarly, by the stipulations given by the *Mota-purush*, one may observe the religious decree; and although at present, no advantage may be seen in the prescriptions and prohibitions, ultimately, those who obey the commands of such a *Mota-purush* attain salvation, in the same manner that rupees are obtained from the draft. A person who does not have trust in the draft that has been written by a reputable merchant should be known as a fool because he indeed has no awareness of that merchant’s power. Similarly, whoever does not have trust in the words of a *Mota-purush* such as Narad, Sanak, etc., and Vyas, Valmiki, etc., should be known to be an atheist (*nastik*) and a grave sinner. The understanding of those who have an atheistic intellect is, ‘what is the difference between a slab of stone and the idol of the Lord? All stones are similar. What is the difference between a married woman and an unmarried woman? All women are similar. What



Disciples perform various different deeds, such as cleaning the temple, looking after the temple gardens, cooking for the Lord etc. This constitutes a form of devotion. Although at present, the disciples may not see any benefit from performing such deeds, because they have faith in the words of the Sat-purushs, they know that ultimately, God will become pleased with them and take them to His divine abode

is the difference between one's wife and one's mother or sister? All have a similar shape. The idols of God such as Ram and Krishna, all have the same forms as humans. With respect to these, the sentiments of being greater or inferior have been fabricated by people. Still, what can we do? We live with these people so we go along with what they say. However, the path of prescriptions and prohibitions is false.' This is the understanding in the mind of a sinful atheist. Anyone who speaks these kinds of words should be recognised as being sinful and atheistic. He should be known to be a highly despicable person. One must never associate with him in any way [1]."

[1]

- (2) Shreejimaraj then talked about another issue and said, (2) "The *chitt* of all humans has the nature of being like honey, or water that has been saturated with *gor*, sugar candy or sugar. If a fly, ant, insect or anything else touches the honey, or the sugar candy water or syrup, it becomes stuck into it. If a person touches it, his finger becomes stuck to it. Similarly, the nature of the *chitt* is such that it becomes stuck to whichever objects it recalls. The *chitt*

becomes attached to absolutely useless things, such as a pebble, dirt or dog excrement, in which there is no kind of pleasure at all. The *chitt* still attaches to these worthless objects. If they are recalled, the *chitt* also contemplates about them. Such is its nature of attaching itself. If an eminent *sadhu* stood before a large mirror, his image would be seen in it. The mirror would also reflect the images of dogs, donkeys, despicable people, etc., or anything else that is in front of it. Similarly, the *chitt* has the quality of being extremely pure; whichever object it recalls, is visualised within it, regardless of whether it is good or bad. Therefore, someone who seeks salvation should not think that objects such as women arise within his *chitt* because of his lack of asceticism (*vairagya*). The objects that are recalled, even in the *chitt* of someone who possess asceticism, are spontaneously visualised. Having, or lacking, asceticism has nothing to do with it. It is merely the nature of the *chitt* to behave in that manner. It contemplates about whatever it recalls, regardless of whether it is good or bad. The object that it contemplates is then visualised, in the same manner that a reflection is seen in a mirror. One should realise, 'I am separate from that *chitt*. I am the soul who observes it.' With this understanding, one should not become dejected by the good or bad thoughts that arise within the *chitt*. Realising that one is separate from the *chitt*, one should continue to worship God and always remain contented [2].”

[2]

Gadhada Middle Section Vachanamrut 6 {139}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut amongst which the second is a merciful statement. In the first question, Shreej Maharaj has said that the prescriptions and prohibitions are genuine. Whoever obeys the commands of those *Mota-purushs* attains salvation. Whoever does not trust the words of the *Mota-purushs*, and regards the prescriptions and prohibitions to be false, is sinful, atheistic, and highly despicable. One must never associate with such a person [1]. In the second, the soul should be known as being separate from the *chitt*, within which thoughts and volitions arise; and in this manner, one should continue worshipping God. Shreej Maharaj has given encouragement to new adherents in this way [2]. These are the two topics.

Rahasyarth Pradeepika Tika 139

Gadhada Middle Section, Vachanamrut 7

In Samvat 1878, Shravan Sud 11 (Thursday 9 August 1821), at night time, Swami Shree Sahajanandji Maharaj was presiding in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Muktanand Swami asked Shreejimaharaj a question. (1) “A disciple of God may have a determination in his mind that he does not want to keep even a single nature within him that could hinder his worship of God, but still, such inappropriate natures remain. What is the reason for this?” Shreejimaharaj replied, “If a person’s asceticism (*vairagya*) is deficient, even if he has the enthusiasm to eradicate the nature, it will not be eliminated. It is like a poor person who yearns for very fine, sumptuous foods and nice, elegant clothes; but where can he get them from? If someone does not have asceticism, he may have a longing within his heart to attain the virtues of a *sadhu*, but it is extremely difficult for him to do so [1].” [1]
- (2) Again Muktanand Swami asked, (2) “If someone does not have asceticism, which means can be adopted in order to eradicate those perversions?” Shreejimaharaj replied, “If someone does not have asceticism, he must immensely serve a *Mota-sant* (*Sat-purush*), and remain obedient to the commands of the Lord as instructed by that *sant*. God may then look on him compassionately and feel, ‘this helpless person has a deficiency in his asceticism, and is greatly harassed by lust (*kaam*), anger (*krodh*), etc. Therefore, let all his affiliations cease.’ The nature will then be eliminated immediately. Alternatively, by performing spiritual endeavours for a long period of time, and with a great deal of effort, the nature may cease in his present life, or in a subsequent life. Immediate cessation of a perversion occurs only by the mercy of God [2].” [2]

Gadhada Middle Section Vachanamrut 7 {140}

Rahasyarth Pradeepika Tika

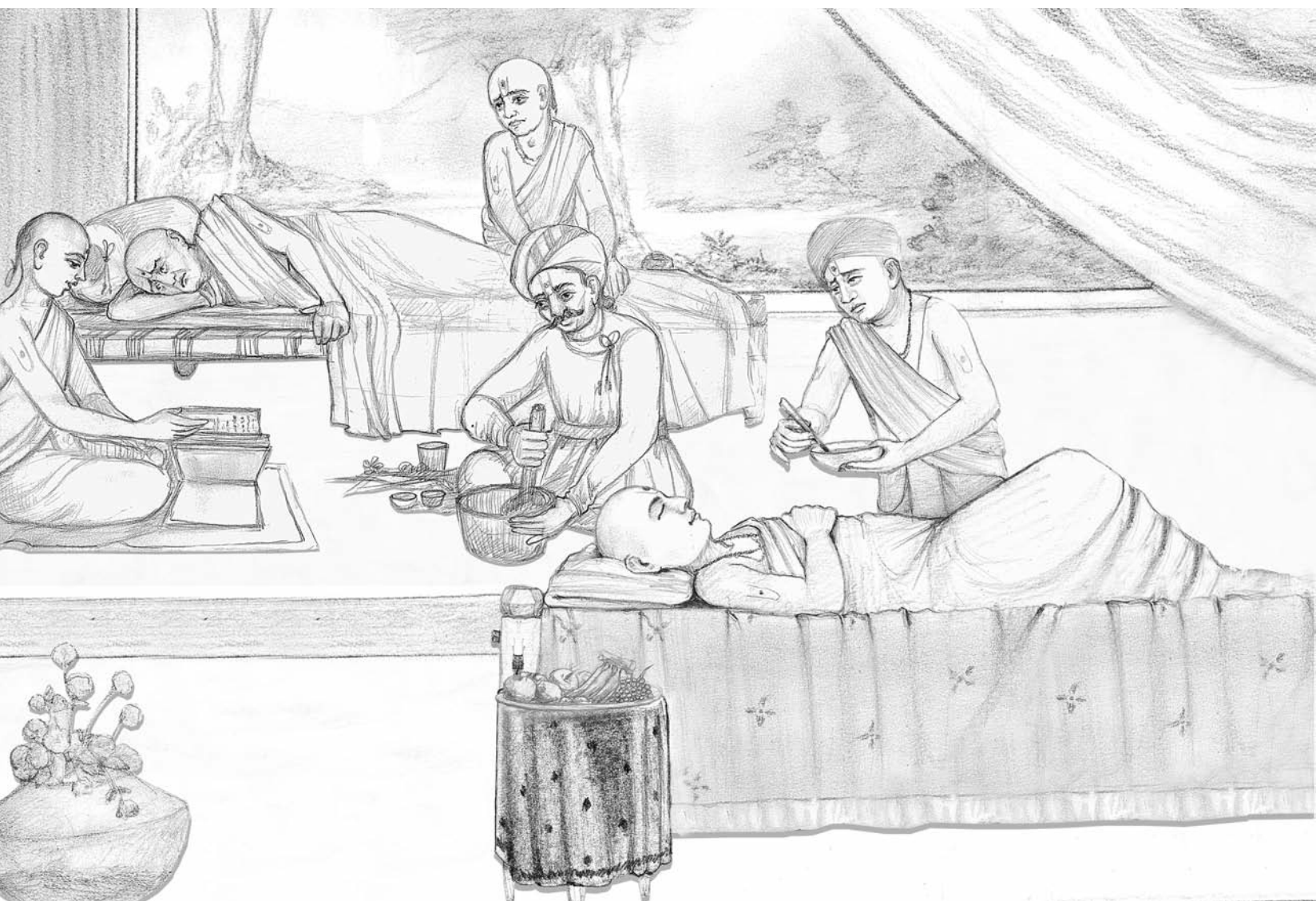
There are two questions in this Vachanamrut. In the first, Shreejimaharaj has stated that inappropriate natures are not eliminated from a person who is deficient in his asceticism [1]. In the second question, someone who serves a *sant* who is adherent to the Lord’s commands and who remains engrossed by His *Murti*, and behaves according to God’s directives, attains His mercy. The perversions are then, immediately eradicated. Through spiritual endeavours, they cease only after a long period of time [2]. These are the two topics.

Q1 In Q.1, it is said that if one has a deficiency in asceticism, perversions are not eliminated. However, in GMS.6 Q.2, it is said that objects are recalled even though one has asceticism. How should this be understood?

Ans In GMS.6, this was said in that manner to give courage to new aspirants of the Faith. However, if one has asceticism, other objects are never recalled.

Rahasyarth Pradeepika Tika 140

Sants and disciples offer their services to a Sat-purush. By that, their perversions can be eradicated, even if they do not possess asceticism



Gadhada Middle Section, Vachanamrut 8

In Samvat 1878, Shravan Sud 12 (Friday 10 August 1821), during the early morning, Swami Shree Sahajanandji Maharaj was presiding on a *chakda* placed in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. The *paramhansas* were singing devotional songs (*kirtans*) with the accompaniment of a *tal* and a drum (*mrudang*).

- (1) Then, Shreejimaraj said to the *sants*, (1) “The reason for observing the vow of Ekadashi is as follows. Once, God was sleeping whilst keeping his ten *indriyas* and the eleventh *indriya*, i.e. the mind, focussed within himself. At that time, Murdanav, who was the son of Nadijagh, came to have a battle. Just then, a maiden emerged from the lustre of God’s eleven *indriyas*. Seeing the maiden, Murdanav said, ‘Marry me!’ The maiden replied, ‘I have taken a vow that I will marry only he who defeats me in battle.’ A battle then took place between Murdanav and the maiden, during which, she beheaded Murdanav with her sword. God became very pleased with her and said, ‘you may ask for a boon of your wish.’ The maiden asked, ‘on the day of my vow, no-one should eat grain. I have manifested from the lustre of your eleven *indriyas*; therefore my name is Ekadashi (eleven). I am an ascetic and therefore, on the day of my vow, the eleven aspects, i.e. the ten *indriyas* and the mind, should not be indulged in.’ Hearing this request from Ekadashi, God granted her that boon. That is the story stated in the [Padma] Puran (Uttara-khand - 6 Chapter 39). In the Dharma-shastra, it is also said that one should observe the vow of Ekadashi, and on that day, one should not allow perversions, such as lust (*kaam*), anger (*krodh*) or greed (*lobh*) to enter the mind; and physically, one should not indulge in inappropriate activities. These are the commands of the scriptures. In accordance with those scriptures, I too am stating that on the day of Ekadashi, one must not merely fast out of obligation. Only when one discards the indulgences of the eleven *indriyas*, can it be said that Ekadashi has been truly observed. Otherwise, it is called a mere obligatory fast. The nutrition for life is food; the nutrition for the ears is sound; the nutrition for the skin is touch; the nutrition for the eyes is sight; the nutrition for the tongue is taste; the nutrition for the nose is smell; and the nutrition for the mind comprises of thoughts and volitions. In this manner, the eleven *indriyas* have their own separate sustenance. When one discards all these manners of sustaining them, it can be said that the vow of Ekadashi has been observed. If one’s eleven *indriyas* are allowed to stray in immoral directions and indulge in their various nourishment, then, according to the scriptures, the vow cannot be called that of Ekadashi. Therefore, when the vow of Ekadashi is being observed, the eleven *indriyas* must not be allowed to indulge. Such a vow occurs only once in fifteen days, so one must remain alert when observing it. God becomes pleased with a person who does. However, God does not become pleased with a person who merely remains hungry out of obligation. The *Nirann-muktas* of Shwet-dweep continually observe this vow. They never breach this vow. For that

reason, they are called *Nirann* – those who do not eat. We too should aspire to become like the *Nirann-muktas* of Shwet-dweep. In this respect, one must not lose courage. Being courageous, if one observes the vow of Ekadashi as previously described, holds and listens to religious discourses and devotional songs and remain awake during the night, then only can the vow be said to have been truly observed. This is what the scriptures describe as Ekadashi [1].” [1]

(2) After narrating this, Shreejimaraj stopped speaking. So the *sants* started to sing devotional songs. Then again, Shreejimaraj said, (2) “When at first, Brahma performed creation, he said to all the people, ‘you all should perform sacrifices. As a result of this, your endeavours (*purush-arths*) will be accomplished and the creations will flourish. Therefore, you must certainly perform sacrifices.’ Brahma then described the various different types of sacrifices that are stated in the Vedas and described their rituals (Mahabharat Bhishma-parva Bhagwat-gita parva Chapter 27 Verse 10 & 11). For those who follow the path of engaging in worldly activities, he advocated *rajsi* and *tamsi* sacrifices of the worldly path. For those who were unattached to worldly activities, he advocated *sattvik* sacrifices. These types of sacrifices have also been described by Lord Shree Krishna in the Bhagwad-Gita. Therefore, as we belong to the path of being unattached to worldly activities, we should perform *sattvik* sacrifices. We must not perform *rajsi* or *tamsi* sacrifices in which animals are killed. The manner of performing a *sattvik* sacrifice involves withdrawing the ten *indriyas* and the eleventh aspect, i.e. the mind, from whichever sensation it attaches to, and sacrificing it into the fire of Brahm. This is referred to as a sacrifice of Yog. In the same way that God gives *darshan* to a person who performs a sacrifice, Par-brahm, i.e. Lord Purushottam, manifests within His form of Brahm, which exists within the heart of a person who continually performs these sacrifices of Yog. This constitutes the fruits of the sacrifice of Yog [2].” [2]

“Now, when a disciple of God behaves with *antar-drashti*, i.e. he focuses his vision within himself, it is called a sacrifice of knowledge. Someone may ask, ‘what is meant by *antar-drashti*?’ The answer to that question is as follows. To focus one’s inclination (*vrutti*), through either external or internal vision, towards the *Murti* of God, is itself *antar-drashti*. Other than that, someone may sit with his vision concentrated within himself, but still, it is *bahya-drashti*. All external activities relating to God, such as His *darshan*, adoration, [listening or reciting] discourses, and devotional songs, are all considered to be *antar-drashti*. All those constitute the sacrifices of knowledge. Contemplating about that *Murti* of God within one’s heart and performing various kinds of activities, such as adoration, prostrations, etc., is also regarded as being *antar-drashti*. This is also a sacrifice of knowledge. All disciples are continuously performing these sacrifices of knowledge. A trance is achieved by some people, whilst others do not fall into a trance. This occurs in accordance with the will of the Lord. In some instances, it does not happen because a deficiency remains within the disciple. There are some foolish people who say that the devotional songs in which descriptions of the Gopikas’ bodies are described should not be sung and instead, only devotional songs that do not



Disciples focus their inclination towards the Murti of God and perform the darshan and adoration of God

describe this should be sung. There are some fools who describe people who roam around naked as being beyond the attributes of Maya (*nirgun*). However, if one is regarded as being beyond the attributes of Maya merely by walking around without any clothing, then dogs, donkeys, etc., must also all be considered to be beyond the attributes of Maya. This is indeed the understanding of fools. A knowledgeable disciple knows that only the *Murti* of God is beyond the attributes of Maya. Moreover, all those who come into contact with that God, are those who follow the path which is beyond the attributes of Maya. The religious discourses and devotional songs that are related to the *Murti* of God are described as being beyond the attributes of Maya. If they do not relate to God, they are about material attributes and therefore, they include the attributes of Maya (*sagun*). If someone who has not attained God roams around naked, he cannot be regarded as being beyond the attributes of Maya. Someone who has attained God, regardless of whether he is a *gruhasth* or an ascetic, is beyond the attributes of Maya. Therefore, the path to attain God is itself beyond the attributes of Maya. Whichever activities a person on this path performs and that are related to God, are also all beyond the attributes of Maya. For a person who has become associated with God,

there is no limit to his good fortune. An association with God is not attained due to the virtuous deeds of just one life. Lord Shree Krishna has stated this in the Bhagwad-Gita:

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

Bhagwad-Gita Chapter 6 Verse 45

“The meaning of that verse is that when the virtuous deeds of several lives accumulate, one attains a state of accomplishment (*siddh-dasha*), and the highest status (*param-pad*) is attained. What is this highest status? The attainment of the *pratyaksh* God is itself the highest status. Lord Shree Krishna has also stated:

॥ ममैवांशो जीवलोके जीवभूतः सनातनः । मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानिकर्षति ॥

Bhagwad-Gita Chapter 15 Verse 7

“The meaning of that verse is: ‘In this world, souls who are the components (*ansh*) of God withdraw their minds and five *indriyas* from the five sensations and independently control them. In contrast, those who are not components of God are forcedly taken to wherever their *indriyas* wish to lure them.’ As we are not being drawn away by the *indriyas*, we are the components of God. With this knowledge, we must remain totally content and worship God; and in this manner, we must sacrifice the inclination of all the *indriyas* to the *Murti* of God. One must continuously perform such a sacrifice of knowledge. Without this sacrifice, salvation is not attained by any other means. The unanimous principle of all the sacred scriptures, including the four Vedas, Sankhya, Yog, Dharma-shastra, eighteen Purans, Mahabharat, Ramayan and Narad-Panchratra, is indeed the same: Salvation is not attained without performing sacrifices. Therefore, it is also My command that all *paramhansas* and all disciples should continue to perform sacrifices of knowledge. By continuing to perform such sacrifices of knowledge, a *sakshatkar* of the Lord Par-brahm is attained, in which He is visualised to exist within Brahm, i.e. in one’s own soul. This is the fruit of the sacrifice of knowledge. Whilst continuing to perform this sacrifice of knowledge, when one becomes like the *Nirann-muktas* in Shwet-dweep, it can be considered that the sacrifice of knowledge ceremony has concluded. Whilst this has not occurred, one should realise that there remains something more to achieve. One should have an intense desire to become like the *Nirann-muktas*. A person should not lose enthusiasm and believe himself to be unaccomplished. By the attainment of God, one should believe that fulfilment has been achieved; and whilst remaining alert, one should continue to perform the sacrifices of knowledge [3].”

[3]

Gadhada Middle Section Vachanamrut 8 {141}

Rahasyarth Pradeepika Tika

There are two merciful statements in this Vachanamrut. In the first, Shreej Maharaj has stated the reason for observing the vow of Ekadashi [1]. In the second, the sacrifice of Yog is described to comprise of retracting the *indriyas* and keeping them adjoined with the soul; the fruits of such a sacrifice of Yog is the visualisation of the *Murti* within the soul [2]. The fruit of a sacrifice of knowledge is the *sakshatkar* of the Par-brahm, i.e. God, within the form of one's own Brahm i.e. within one's soul. Only when His *darshan* is attained within the soul, should the sacrifice of knowledge ceremony be regarded as being concluded [3]. These are the three topics.

Q1 In Q.2 T.3, Shreej Maharaj has said that without meditating on God's *Murti*, someone sits with his vision concentrated within himself, and this constitutes *bahya-drashti*. If someone is not concentrating on the *Murti*, what else could he be concentrating on? Also, *antar-drashti* is described as focussing on the *Murti*, either externally or internally. How does one visualise the *Murti* externally or internally?

Ans Someone who does not have *upasana* but seeks accomplishment may be meditating in order to visualise the soul. He too has *bahya-drashti* because without *upasana* of the *Murti*, the soul cannot be visualised. Remaining outside of the *Murti* and visualising it, or remaining within the *Murti* and visualising it, constitute the *antar-drashti* with the sentiments of complete congruency with God (*par-bhav*). Remaining within the soul and remaining external to the soul and visualising the *Murti* is the *antar-drashti* with sentiments of being separate from the *Murti* (*avar-bhav*).

Q2 It is said that those who are not taken to wherever their *indriyas* wish to lure them are called the components of God. How should these 'components' be recognised?

Ans God is independent. The disciples who also gain this characteristic of independence, and are able to keep control over their *indriyas* and *antah-karans*, are called God's components.

Q3 It is said that whilst continuing to perform the sacrifice of knowledge, when one becomes like the *Nirann-muktas* in Shwet-dweep, the sacrifice of knowledge ceremony has concluded. It is also said that one should keep an intense desire to become like the *Nirann-muktas*. The *Nirann-muktas* are the disciples of Vasudev; and we wish to become like the *Muktas* of Shreej Maharaj, who are above the Akshar category and are therefore above the *Nirann-muktas*. However, it is said that one should become like the *Muktas* of Shwet-dweep? How should this be understood?

Ans The Lord has said that just as the *Muktas* of Shwet-dweep continually visualise the *Murti* of Lord Vasudev, when you all visualise My *Murti* within your soul, you should believe that you have reached the final attainment.

Rahasyarth Pradeepika Tika 141

Gadhada Middle Section, Vachanamrut 9

In Samvat 1878, Shravan Sud 14 (Sunday 12 August 1821), Swami Shree Sahajanandji Maharaj was presiding on a velvet *chakda* placed in front of the temple of Shree Vasudevnarayan, at the court of Dada Khachar in Gadhada. At that time, Anandanand Swami had just performed adoration (*poojan*) to Him. He was dressed in red two-tone trousers (*surval*) and a red two-tone coat (*dagli*). A saffron coloured turban (*reto*) with a golden border was adorned on His head. A gold brocaded scarf (*shelu*) was tied around His waist and a dark blue length of material (*reto*) was draped over His shoulders. Rakhadis were tied around His wrists. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- Muktanand Swami asked, “Shall we sing devotional songs?” However, Shreejimaharaj said,
- (1) “Let us talk about the supreme Lord.” Shreejimaharaj then continued, (1) “The path of spiritual knowledge (*gnan*) should be understood in such a way, that God’s *Murti* is never betrayed in any manner. At times, if the command of God is being contravened, one should not be concerned, but one must never allow the *Murti* of God to be betrayed. If God’s command has been breached in some manner, it can be pardoned by praying to God. However, if someone has betrayed the *Murti* of God, there is no way of being freed from that. An understanding person should certainly continue to abide by the commands of God according to his capacity. He must also intensely maintain this resolve for God’s *Murti* in the following manner: ‘The *Murti* of God that I have attained is supreme.’ If someone has realised this, even if he has left the *Satsang*, he does not cease having affection for the *Murti* of God. Consequently, he may be outside of the *Satsang* at present, but after leaving his body, he will ultimately go to God’s Akshardham - to the vicinity of God [1].

“However, at present, there may be someone who remains in the *Satsang* and abides by the commands of the scriptures, but if he is not firm in his convictions about the *Murti* of God (*swaroop-nishta*), when he leaves his body, he either goes to the abode of Brahma, or the abode of some other deity, but he does not go to the abode of Lord Purushottam [2].

“For instance, Arjun had the strength of God’s *Murti*, whilst King Yudhishtir placed more emphasis on the words of the scriptures. When the Mahabharat war took place, Lord Shree Krishna said to Arjun:

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज । अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Bhagwad-Gita Chapter 18 Verse 66

“The meaning of that verse is, ‘Oh Arjun! Discard all your notions about what is religious decree. If you take patronage only unto me, I will free you from all sins, so do not worry.’ Arjun had trust in these words. As a result of this, when he committed numerous offences in the

war, not even a slight doubt arose in his mind. He stood boldly with the strength of God's patronage. Even though Yudhishtir did not commit any sins, because he relied on the words of the scriptures, he thought, 'I will never attain salvation.' All the sages, Vyasji and even Lord Shree Krishna himself tried to console him, but still, he did not relinquish his remorse. Eventually, Lord Shree Krishna took him to Bhishma and made him listen to his discourses about the scriptures. It was only then that he developed some trust, but still, he did not become free from all doubt to the extent that Arjun did (Shreemad-Bhagwat Section 1 Chapter 7 - 9). An intelligent person should therefore firmly maintain the strength of God's *Murti*. Even if that strength is slight, it is able to protect one from great danger. Lord Shree Krishna has also said:

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

Bhagwad-Gita Chapter 2 Verse 40

Yudhishtir is worried about the sins committed by killing the Kauravas. However, Shree Krishna explains that he should discard any such thoughts because killing disloyal people is not a sin. Still, because Yudhishtir places more importance in the words of the scriptures, he does not have confidence even in the words of God



“The meaning of that verse is that even if a slight strength of God’s *Murti* exists, one is protected from great calamities. For example, when Arjun fought the Mahabharat war, he faced many types of grave dangers, in the form of irreligion. Still, Arjun was protected from those dangers by the efficacy that he had due to his conviction about the *Murti* of God. Someone who considers the strength of God’s *Murti* to be superior to anything else, is an *Ekantik* disciple. Only such a person can be called an ardent disciple. In the Shreemad-Bhagwat too, the same issue predominates: ‘If someone contravenes the decree of the Shrutis and Smrutis to some extent, he should not worry. However, one must never relinquish the patronage of God.’ Some people think that the religious decree is invalidated by talking about this issue. However, this narrative is not intended to invalidate the religious decree. Its purpose is as follows: A place (*desh*), time (*kaal*), activity (*kriya*), association (*sang*), incantation (*mantra*), scripture (*shastra*), teachings (*vachan*) and deity (*devta*), can be of two types; auspicious or inauspicious. Of these, if someone encounters the inauspicious kinds and faces difficulties, he never falls from the path of salvation if he remains firm in his convictions about the *Murti* of God [3].

[3]

“If there is deficiency in a person’s convictions about the *Murti* of God, then, from the day that he falters from the religious decree, he feels that he has fallen into hell (*Narak*). Therefore, only someone who has the strength of God’s *Murti* can be called an ardent disciple. Others can be regarded as having some appreciation for the faith. Someone whose conviction about God’s *Murti* is firm has also been called an *Ekantik* disciple in the scriptures [4].

[4]

“If those, such as Narad and Sanak, and the deities such as Brahma, were to hear the topic that is being heard in the *Satsang* at present, they would say, ‘we have never heard such talks before, and we shall never hear this discourse again.’ This talk is ॥ न भूतो न भविष्यति ॥ (meaning, it has never existed before, and will not occur in the future). Even though a very delicate issue is being discussed, it can be understood even by those with a limited intellect, because it has been delivered so lucidly. At the present time, there is therefore, no end to the good fortune for anyone who develops faith for the *Satsang*. The disciples who have an appreciation for this issue should consider themselves to be fulfilled. For someone who has an intense love for God, there remains nothing more to be done; it is irrelevant whether he understands or does not understand this issue. However, if someone does not have an immense affection for the Lord, he definitely needs to understand the greatness of God’s *Murti*. Therefore, someone who is wise should understand this narration and having contemplated about it, he should establish an extremely firm patronage unto God. This is indeed the ultimate essence of all opinions [5].”

[5]

Gadhada Middle Section Vachanamrut 9 {142}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut, in which Shreej Maharaj states that you have met the entity who is superior to all, i.e. the Lord; therefore, the strength of His *Murti* should be held firmly. If someone has the strength of God's supremacy, even if he has to go outside of the *Satsang*, his affection for Shreej Maharaj does not cease and ultimately, he remains close to Shreej Maharaj in Akshardham [1]. However, if someone is presently in the *Satsang* and abides by the commands of the scriptures, but does not have a firm conviction about Shreej Maharaj's *Murti*, then, he does not attain His abode. Instead, he goes to other abodes [2]. Only someone who has the strength of God's *Murti* is an *Ekantik* and ardent disciple. If, due to an inauspicious place, time, etc., he deviates from the religious decree in some manner, he becomes purified by penance, and so, he does not fall from the path of salvation [3]. However, if there is a deficiency in someone's conviction about God's *Murti* and he deviates from the religious decree, he believes that he has fallen into hell, as a result of which, he cannot continue on the path of salvation [4]. Someone who has an intense affection for God has nothing else left to be done. However, someone who does not have such intense affection for God must understand His greatness [5]. These are the five topics.

Q1 In T.1, it is stated that someone who recognises Shreej Maharaj to be supreme may leave the *Satsang* for some reason, but still, he attains salvation. For what reason would he have had to go out of the *Satsang*? Can someone who leaves the ascetic fraternity and returns to live as a *gruhashth* be considered to be outside of the *Satsang*; or can someone who roams around alone in the guise of an ascetic and begs for food, be considered to be outside of the *Satsang*? What extent of the scripture's commands can a person breach and still attain Akshardham?

Ans A person may understand Shreej Maharaj to be an eternally *sakar*, divine *Murti*; to be the incarnator of all incarnations; and to be the cause of everything. However, his perplexed nature may not allow him to remain in the *Satsang*, and so, he has to leave the *Satsang*. Still, his determination about Shreej Maharaj being supreme remains and he has unyielding affection for Him. He understands Shreej Maharaj and the *sants* to be the ones who can bestow salvation. He considers only their virtues and perceives flaws in himself. He begs for food to sustain himself and behaves in accordance with the stipulations given by Shreej Maharaj. He remains vigilant in observing the appropriate decrees. Such a person attains Akshardham. Someone who leaves the ascetic fraternity and returns to life as a *gruhashth* is not considered to be outside of the *Satsang*. Someone who goes out and remains alone [as an ascetic] is considered to be outside of the *Satsang*. As he is alone, when he has to go begging for food, he may have to converse with women. That is the extent of his breach of the commands of the scriptures. If he does not violate them any further, he goes to Akshardham. If he breaks another vow in addition to this talking, he does not attain Akshardham. In the case of a *gruhashth*, if he cannot abide by the religious decree due to the influence of inauspicious places, times, etc., he is considered to be outside the *Satsang*. Still, if his conviction about Shreej Maharaj being supreme remains firm,

he attains salvation after several births. Hence, he remains on the path to salvation; that path of salvation does not close.

Q2 In T.2, Shreejimaraj has said that someone who does not have a firm conviction about His *Murti*, goes to the abodes of Brahma or other deities. What kind of conviction does this refer to? Who should be known as Brahma and the other deities?

Ans Understanding Shreejimaraj Himself, who has been attained by manifesting in the abode Chhapaiya in a human form, to be the divine, *sakar Murti*, and recognising Him to be the cause and incarnator of all incarnations, constitutes having a firm conviction. Understanding Him to be *nirakar*, or like other incarnations, constitutes betraying Him. Brahma refers to Mul-purush; and the 'other deities' refer to Pradhan-Purush. Their abodes are attained.

Q3 In T.3, Arjun has been praised because he did not abide by the commands of the scriptures, and Yudhishtir has been called inferior. What is the reason for this? Since in GFS.78 Q.14, it is said that God becomes pleased with someone who completely observes the five *vartmans* and in L.6 Q.13 T.16, His command must not be obeyed if it seems that a contravention of the religious decree is being committed; and in GLS.27, Q.2, it is said that one's tie to the *vartmans* must not be discarded. According to these references, Yudhishtir should be praised. How should this be understood? What is meant by having conviction about the *Murti* (*Swaroop-nishta*)?

Ans Shreejimaraj has said that in the same way that Arjun trusted the words of Shree Krishna and did not look for backing from the scriptures, one should have trust only in God's words and believe Him to be supreme, the cause of all, the controller of all, and worthy of having *upasana* by all. One should not look for backing from the scriptures to substantiate this. In GMS.31 Q.2 T.5, Shreejimaraj states that He has uttered these words on many occasions, but still, when the words of the scriptures are heard, one's conviction of understanding does not remain. Therefore, Shreejimaraj must be understood to be supreme. If someone looks for references in other scriptures to find where Shreejimaraj has been described as being supreme, then, that person should be recognised as being distrustful, just like Yudhishtir. Someone who does not look for evidence from the scriptures to substantiate the status of Shreejimaraj's *Murti*, should be known to have a perfect determination, like that of Arjun. A sole conviction about Shreejimaraj, like the conviction of Arjun for Lord Shree Krishna, is known as a conviction about the *Murti* (*Swaroop-nishta*). However, one must not think that there is a difference between the *Murti* and the entity that is represented by the *Murti*. So, wherever in the Vachanamrut it states that a *sant* or incarnation is God's form, the difference of there being a form and a separate entity that is represented by the form should be understood. Other than that, one should not consider that there is a difference [between them].

Rahasyarth Pradeepika Tika 142

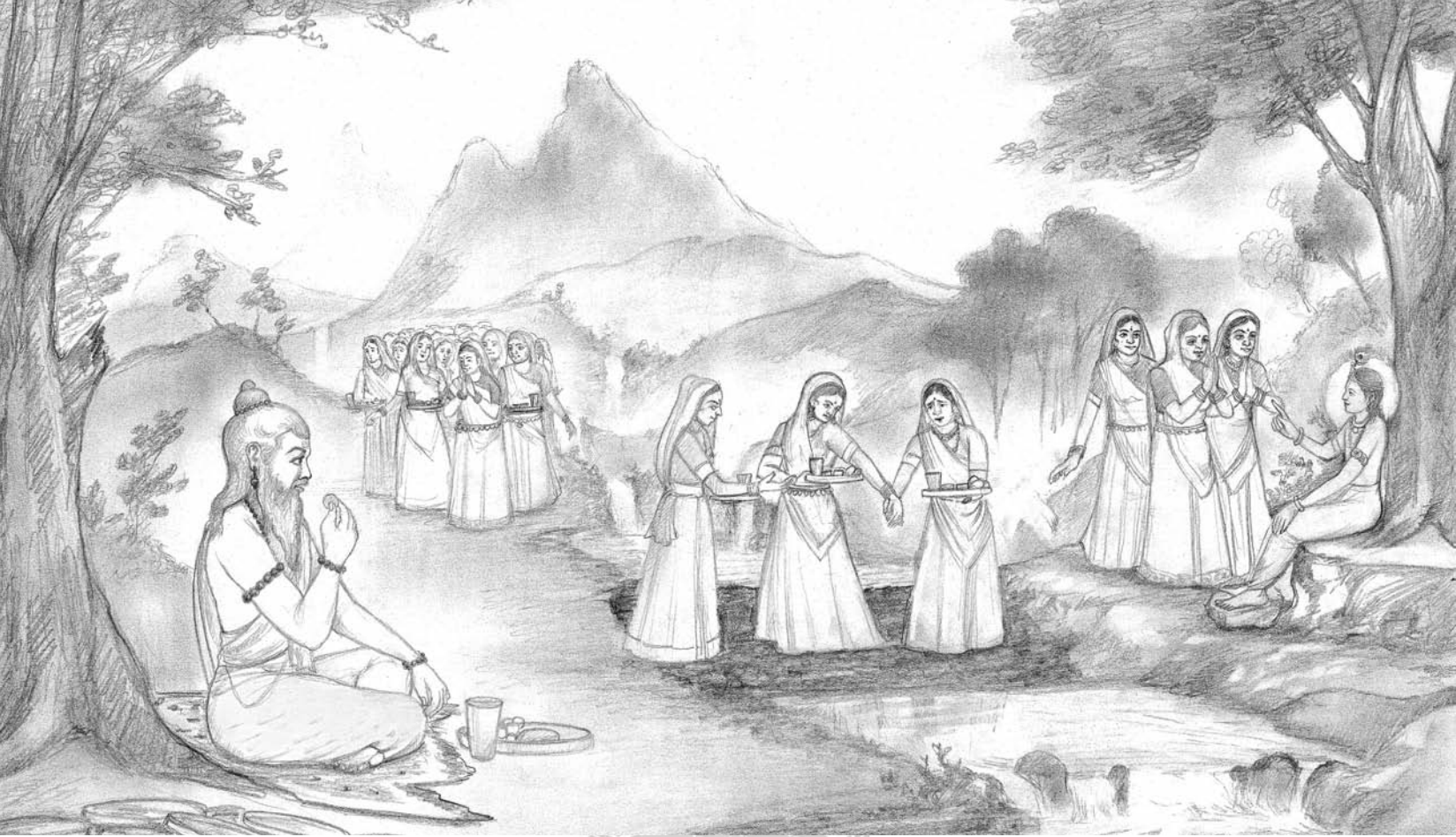
Gadhada Middle Section, Vachanamrut 10

In Samvat 1878, Shravan Vad 3 (Thursday 16 August 1821), Swami Shree Sahajanandji Maharaj travelled on horseback from the court of Dada Khachar in Gadhada, to Laxmi Vadi. In the middle of that farm, there is a platform under a mango tree, on which Shreejimaraj presided facing North. He was dressed entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, (1) “In the Shreemad-Bhagwat scripture, it is propounded that Brahm is *sakar*. However, if a reader is not devoted to the Lord, the *Murti* of God can be misunderstood as being *nirakar* even from the Shreemad-Bhagwat itself. Also, in the Second Section [of the Shreemad-Bhagwat], the manner of having the patronage unto God is described; if one does not have devotion, the *Murti* of God can be understood to be *nirakar*. However, the *Murti* of God is not *nirakar*; because all the movable (*jangam*) and immoveable (*sthavar*) entities are indeed created by God. If God is *nirakar*, how could He create *sakar* things? For example, space (*akash*) is *nirakar*. Therefore, the forms, such as pots and other objects, which can be made from the earth (*pruthvi*), cannot be made from space. Similarly, the creations such as Brahma are *sakar* and therefore their creator, i.e. God, is indeed *sakar*. In the Shreemad-Bhagwat it is also stated that the *Murti* of God sustains the three forms: *adhyatma*, *adhi-bhut* and *adhi-daiv*. I shall now explain each of these, so listen. *Adhyatma*, denotes the *indriyas* of Virat-purush; *adhi-bhut*, denotes his five great basic elements; and *adhi-daiv*, denotes the deities of Virat’s *indriyas*. All these entered into Virat, but still, he was not able to arise. Then, Lord Vasudev assumed the form of Purush and entered into Virat-purush. Only then was Virat-purush able to arise (Shreemad-Bhagwat Section 3 Chapter 6 Verse 1 - 10). That God [Lord Vasudev] has an intimate involvement with the *indriyas*, basic elements and the deities of the *indriyas* of Virat-Purush. However, his *murti* is distinct from that of Virat and it is said that only this *murti* is worthy of resorting to. Furthermore, fire, in the form of flames, is formless (*aroop*), whereas Agni (the deity of fire) is *murtiman*. When Agni was suffering with indigestion, the *murtiman* Agni came to Lord Shree Krishna and Arjun. Then, when he went to burn Indra’s Khandav forest, that same fire spread throughout the entire forest by assuming the form of flames (Mahabharat Aadi-parva Chapter 215 & 216). Similarly, Lord Purushottam pervades in everyone through Brahm (lustre), i.e. His own power. Still He, being *murtiman*, is separate from all. Brahm is a ray of Lord Purushottam, whilst God Himself is indeed an eternally *sakar Murti*. Anyone who wishes to attain salvation should understand God to be *murtiman* and firmly remain under His patronage. He should also speak in such a manner that it does not cause another person’s patronage unto God to recede. Just as a woman who carries a foetus in her womb attains fruit in the form of a child, someone who has the foetus, in the form of determination about God’s *Murti* within him, attains fruit in the form of God’s Akshardham. One must continue to make efforts to ensure no harm comes to that foetus and also, one should talk to others in such a manner that the foetus, in the form of determination about God, does not miscarry [1].”

[1]

Then, Shreejimaraj left the farm and returned to Dada Khachar's court, where He presided on a dais placed on the vestibule of the east-facing room. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. Shreejimaraj then called the younger *paramhansas* and held a discussion with them. Achintyanand Swami (2) asked a question. (2) "Of the following three: spiritual knowledge (*gnan*), asceticism (*vairagya*) and devotion (*bhakti*), which is the most influential factor in developing affection for the *Murti* of God?" No-one was able to answer the question so Shreejimaraj said, "Very well! I shall answer that question. I will also describe the different characteristics of spiritual knowledge, asceticism and devotion. It is in the nature of every living being that when they see a fine object, their affection for something inferior naturally ceases. Before the bliss of God's Akshardham, all material pleasures are false. Everlasting bliss exists only in the abode of God. Therefore, by listening to the words of God, if His bliss is recognised, everything that has evolved from Maya would seem insignificant. If someone has a copper coin in his hand and then someone else gives him a gold one in exchange, his affection for the copper coin ceases. Similarly, when one's vision has reached the bliss associated with God, indifference develops for any material pleasures and only affection for the *Murti* of God remains. This is the characteristic of asceticism. Now I shall state the characteristics of spiritual knowledge. There are two scriptures that impart spiritual knowledge. One is the Sankhya and the other is the Yog. According to the philosophy of the Sankhya scripture, space pervades within the earth (*pruthvi*), water (*jad*), fire (*agni*) and wind (*vayu*). There is not even an atom in which space does not exist. Still, changes to the element earth, etc., have no effect on the element space. Lord Purushottam is similar to space in this respect; He is never affected by any material influences. The following story is stated in the Krishna-tapni [Gopal-uttar-tapini] Upanishad [Chapter 1]. When the sage Durvasa came to Vrindavan, Lord Shree Krishna said to the Gopis, 'the sage Durvasa is hungry, so take dishes filled with food to him.' The Gopis asked, 'Yamunaji is in the way. How will we be able to cross the river?' Lord Shree Krishna replied, 'say to Yamunaji that if Shree Krishna is a celibate from childhood (*bal-brahmachari*), then give us a path.' The giggling Gopis went to the banks of Yamunaji and said this. Yamunaji immediately made a path for them to cross. The Gopis offered the dishes and the sage consumed all the food. The Gopis then asked, 'how can we return home? Yamunaji is in the way.' The sage questioned, 'how did you come here?' The Gopis replied, 'Shree Krishna told us to say to Yamunaji that if he was a celibate from childhood, she should make a path for us. In this manner, Yamunaji gave us a path and so we came to you.' Hearing this tale, the sage said, 'now say to Yamunaji that if Durvasa is forever fasting, give us a path.' The giggling Gopis went and said these words. Immediately, Yamunaji gave them a path. The Gopis were extremely astounded to witness these two incidents. Therefore, the *Murti* of God is totally unaffected, just like space. Although God performs all actions, He remains detached from them all. Although He is intimately associated with everything, He remains completely detached from everything. In this manner, the Sankhya scripture describes the *Murti* of God to be unaffected (*nirlep*).



Shree Krishna tells the Gopis to go with food to sage Durvasa. Due to God's will, River Yamunaji makes a path for the Gopis to cross the river

This is the understanding of spiritual knowledge as imparted by the Sankhya philosophy. I shall now state the philosophy of the Yog scripture, so listen. The philosophy of Yog is that whoever wishes to perform meditation on God should first stabilise his vision. In order to stabilise his vision, he should first fixate his gaze on an idol (*Murti*) of God or some other object. When one's vision becomes focussed and only that one form can be seen, the *antah-karans* also stabilise. When the *antah-karans* are steady, the *Murti* of God should be contemplated within the heart. A practitioner of Yog (*yogi*) who meditates in this manner does not face difficulties. In fact, he is able to quite easily meditate. However, if he does not practice making his *antah-karans* steady from the outset, when he meditates on the *Murti* of God, hindrances arise and obstruct him. Therefore, the philosophy of the Yog scripture is that from the beginning, one should practice and stabilise the inclination (*vrutti*); and only then should one unite it with God. This should be known to be spiritual knowledge imparted by the Yog scripture. Aligning one's understanding with the philosophy of these two scriptures constitutes spiritual knowledge. Now, the manner of devotion shall be stated. When the ocean was churned, Laxmiji emerged from it. She took a wedding garland in her hands and wondered, 'who is appropriate for me to marry? I will marry him.' She looked hard and scrutinised everyone. In those who had beauty there were no good virtues. In those who had some good virtues, there was no beauty. In this manner, she observed significant flaws. She realised that all the deities and all the demons were filled with faults. She realised that the only one who is complete with all the virtues, free from all flaws and the repository of all bliss, is God.



Laxmiji emerges from the ocean and scrutinises everyone to decide who it is most appropriate for her to marry. She realises that only God is perfect in all respects. Consequently, she garlands God and marries him

Then, Laxmiji developed an intense devotion for God. With profound love, she garlanded God and married him (Shreemad-Bhagwat Section 8 Chapter 8). The realisation about God's auspicious virtues and establishing a firm patronage under Him is known as devotion [2]. [2]

- (3) After hearing this narrative, Muktanand Swami asked Shreejimaraj, (3) "Oh Maharaj! I still have not understood which of the three; spiritual knowledge, asceticism and devotion, has the greater power in developing affection for the Lord." Shreejimaraj then said, "There is a lot of power in devotion. There is also power in spiritual knowledge and asceticism, but not as much as the power that exists in devotion. Achieving devotion is extremely rare. The characteristics of those with devotion are as follows. When God assumes a human form for the betterment of souls and roams on the Earth, some of His actions are divine, whilst some are like that of ordinary people. When God assumed the incarnation of Krishna, he gave *darshan* to Devki and Vsudev with four arms (Shreemad-Bhagwat Section 10 Part 1 Chapter 3 Verse 9 & 10); he lifted up Mount Govardhan (Shree Garg-samhita Section 3 - Gururaj-khand Chapter 3); he removed the poison from the waters of the river Yamunaji by taking out the serpent Kali ; he released Brahma from his infatuation (Shree Garg-samhita Section 2 - Vrundavan-khand Chapter 12 & 8); he gave *darshan* to Akrurji in the waters of the river Yamunaji (Shreemad-Bhagwat Section 10 Part 1 Chapter 39 Verse 46); and he ended the miseries of all the Yadavs by killing the wrestler, elephant, Kans, etc. (Shreemad-Bhagwat Section 10 Part 1 Chapter 44 Verse 1 & 41). Similarly, whilst in the incarnation of Ram, God broke the bow (Valmiki-Ramayan Baal-kand Chapter 67) and brought to an end to the miseries of the deities by killing the evil demons such as Ravan (Yuddha-kand Chapter 108). All these exploits are called the divine actions of God. However, when Sita was abducted, Raghunathji (Ram) started crying and behaving insanelly (Aranya-kand Chapter 58 - 63). In His incarnation as Krishna, God fled from Kal-yavan (Shreemad-Bhagwat Section 10 Part 2

Chapter 51 Verse 1 & 9); he was defeated by Jarasandh; and he relinquished His own kingdom, Mathura, and went to live on an island in the sea (Chapter 50). Such actions of God seem to be like those of ordinary people. Even a sinful person can sense the divinity in divine episodes. However, a true disciple of God is someone who also sees divinity in even the ordinary actions of God. God has stated in the Bhagwad-Gita:

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः । त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

Bhagwad-Gita Chapter 4 Verse 9

“The meaning of that verse is, ‘Oh Arjun! My birth and deeds are divine. When someone who recognises these to be divine leaves his body, he is not born again. He attains only me.’ Therefore, the divine actions that are performed by God will be recognised to be divine by a disciple and by a person who is not a disciple. However, when God performs human deeds, they are like that of other ordinary people. Having the intellect to recognise the divinity in these actions and in no manner perceive flaws in God’s actions, constitutes devotion to God. Only someone who possesses such devotion can be called a disciple, and only such a disciple attains the fruits stated in the above verse. The Gopis were disciples of God. They did not perceive any flaws whatsoever in Him. However, when King Parikshit merely heard the episodes about the Gopis, he developed demerit towards God. Then, Shukji described God’s greatness to him and eradicated his demerit for God (Shreemad-Bhagwat Section 10 Part 1 Chapter 33). Developing the kind of devotion like that of the Gopis, whereby all of God’s deeds are recognised as being divine, but in no manner perceiving demerit in Him by considering His actions to be like those of humans, is extremely rare. Such devotion is not accomplished as a consequence of the good deeds that may have been performed in just one or two lives. When the fruits of auspicious deeds performed during numerous lives accumulate, devotion like that of the Gopis arises. Such devotion is itself the highest status (*param-pad*). Devotion of this kind is superior to spiritual knowledge and asceticism. If someone possesses this kind of devotion within his heart, what would be lacking in his affection for God? Nothing is lacking [3].”

[3]

Gadhada Middle Section Vachanamrut 10 {143}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut amongst which the first is a merciful statement. In it, Shreejimaraj has said that through Brahm (lustre) i.e. His powers, He pervades within all such as Mul-akshar. That Brahm is His rays. He is *murtiman* and is separate from all. Someone who understands God in this manner and takes patronage unto Him, attains absolute salvation (*aatyantik moksh*) [1]. In the second question, Shreejimaraj has stated that recognising His bliss to be superior to all other pleasures is the characteristic of asceticism. Understanding Him

to be the one who performs all actions (*karta*) whilst remaining distant from them all (*akarta*), and totally unaffected by them all, constitutes the spiritual knowledge of the Sankhya philosophy. To steady the inclination and enjoining it to God constitutes spiritual knowledge of the Yog philosophy. Recognising God's human-like behaviours to be divine and auspicious, and taking a firm patronage unto Him, are the characteristics of devotion [2]. In third question, in order to develop affection for God, devotion is more potent than spiritual knowledge and asceticism [3]. These are the three topics.

Q1 In Q.1, it is said that Lord Vasudev assumed the form of Purush and entered into Vairaj-purush. Then, Vairaj-purush arose. Who is referred to as Vasudev? In which manner did he enter?

Ans Through Mul-purush, Vasudev entered into Vairaj. In this context, the Lord of Shwet-dweep, Vasudev-brahm, is referred to by the name Vasudev.

Q2 What principle should be understood from the example of the Gopis and Durvasa?

Ans Durvasa had attained a congruency with Lord Shree Krishna. By serving him, the obstacle of Yamunaji encountered by the Gopis was overcome. Similarly, by serving the *Sat-purushs* who have a congruency with Shreej Maharaj, the obstacle of Maya is eradicated. Just as Shree Krishna gave a command to the Gopis, Shreej Maharaj has commanded all those who seek salvation to serve such *Sat-purushs*. He has stated that by serving them, He is being served. He has stated that He and such *Sat-purushs* are separate from all actions, totally unaffected by all actions, detached from everything and invariable when faced by all flaws.

Q3 In Q.3, what is the reason for stating that devotion has a greater power than spiritual knowledge and asceticism?

Ans Shreej Maharaj may perform human deeds. When such deeds are seen, and still no doubts arise about Him, and He is appreciated to be flawless and divine; then such understanding is itself devotion. Such devotion is superior to spiritual knowledge and asceticism. This is an extraordinary type of devotion.

Q4 Here, in this Vachanamrut, devotion is said to be superior to spiritual knowledge, whereas in L.7, Q.1, it is said that salvation is attained only when one attains a *sakshatkar* about spiritual knowledge of God. This infers that spiritual knowledge is superior. How should this be understood?

Ans Here, in this Vachanamrut, a flawless type of devotion is described, in which divinity is sensed in the human *Murti* of Shreej Maharaj, and doubts never arise about Him, even when He performs worldly deeds. Therefore, spiritual knowledge is inherent within this kind of devotion and it is of extraordinary kind. This kind of devotion and the exact *sakshatkar* about spiritual knowledge have the same importance.

Rahasyarth Pradeepika Tika 143

Gadhada Middle Section, Vachanamrut 11

In Samvat 1878, Shravan Vad 5 (Saturday 18 August 1821), Swami Shree Sahajanandji Maharaj was presiding on a dais, placed under the neem tree in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, (1) “After listening to all the scriptures, many people regard them to be solely about the religious decree (*dharma*), wealth (*arth*) and satisfaction from worldly desires (*kaam*). With this understanding, they perform auspicious deeds such as sacrifices and observing vows, in order to attain them. Consequently, they attain the fruits of such deeds within the abodes of the deities or Brahma, or within the mortal world, and then, fall back into the hell of the endless cycle of birth and death. The virtuous deeds that are performed by souls who desire to attain the religious decree, wealth, and worldly desires, all become associated with *sattva*, *rajas* and *tamas* attributes; and the fruits of such deeds are experienced within the three Loks, i.e. heaven (*swarg*), the mortal world (*mrutyu-lok*) and hell (*patal*). However, they do not attain the abode of God that is beyond the three attributes (*gunatit*); and as long as salvation is not attained, the misery of birth, death and hell does not cease [1]. [1]

“Furthermore, if one discards any desire to attain the fruits of the religious decree, wealth, and worldly desires, and instead, performs them in order to please God, those very same virtuous deeds assume the form of devotion, and lead to eternal salvation. There is a verse about this:

आमयो येन भूतानां जायते यश्च सुव्रत । तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम् ॥
एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः । त एवाऽत्मविनाशाय कल्पन्ते कल्पिताः परे ॥

Oh Observer of sacred vows (Vyas)! Do the very same articles that cause diseases amongst the people also not cure them? In the same way, if all of someone's deeds, which cause him to remain within the cycle of birth and death, are offered to God, they are all destroyed.

Shreemad-Bhagwat First Section Chapter 5 Verses 33 & 34

“The meaning of that verse is the same as that which I have previously stated. This issue is so intricate that if it is not clearly understood, one may see a disciple of God physically behaving in the same manner as other worldly souls and so demerit him, as a consequence of which, the person who demerits is condemned to hell (Narak) [2]. [2]

“There is a lot of difference between the deeds of a disciple of God and an averse soul. All the deeds of an averse person are performed in order to pamper his *indriyas*. In contrast, all the activities of a disciple of God are performed in order to serve God and His disciples. Therefore, all the deeds of a disciple constitute a form of devotion. Furthermore, devotion is

an unselfish deed, i.e. is associated with spiritual knowledge. Therefore, the deeds of disciples are all unselfish. There is a verse in the Bhagwad-Gita:

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः । स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

Bhagwad-Gita Chapter 4 Verse 18

“The meaning of that verse is that the person who sees unselfishness, i.e. has the spiritual knowledge that each deed that a disciple of God performs are in order to please God, whereas, even an averse individual who has adopted a path of renunciation is actually immersed within deeds, is intelligent and knowledgeable amongst all the people [3]. [3]

“Therefore, if anyone demerits a disciple of God who performs deeds in accordance with the command of God and in order to please Him, then, irreligiousness, along with all its associated features, comes and resides within that person’s heart [4].” [4]

Gadhada Middle Section Vachanamrut 11 {144}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which Shreej Maharaj states that whoever performs auspicious deeds whilst being obsessed by the religious decree, wealth, and worldly desires, attains the fruits of those deeds in heaven, the mortal world and hell, and then falls back into the hell of endless birth and death [1]. However, if those very same deeds are performed in order to please God, they assume the form of devotion and lead to salvation. Someone who considers the physical behaviours of God’s disciples to be the same as those of ignorant souls and demerits them, is condemned to hell [2]. The activities of God’s disciples are performed in order to serve God and His disciples. Therefore, they are unselfish deeds and are a form of devotion. Someone who understands this is knowledgeable [3]. Irreligiousness comes to a person who demerits God’s disciples about the deeds, in the form of service, that they perform [4]. These are the four topics. [In T.1, the abode that is beyond the three attributes is mentioned. The clarification about this abode is given in the Rahasyarth of GFS.12 Q&A.16].

Rahasyarth Pradeepika Tika 144

Gadhada Middle Section, Vachanamrut 12

In Samvat 1878, Shravan Vad 6 (Sunday 19 August 1821), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the west-facing room, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, (1) “I shall narrate an issue, so all listen. In the talk that I am going to narrate, I shall state only one means for attaining salvation. However, all the other means are included within this one means. Such is the immense strength of this means of attaining salvation. It is as follows. The soul that exists within this body believes, ‘the wicked tendencies, such as lust (*kaam*) and anger (*krodh*) are attached to my soul.’ In this way, due to the predominance of lust, etc. in his nature, he believes that evil traits, such as lust, anger and greed, are inherent in his soul. Actually, none of those evil traits exist within the soul. The soul has believed that they exist within him out of sheer foolishness. Therefore, someone who wants to attain the highest status (*Param-pad*) must be courageous and not just despondently sit back. He should think, ‘just as the four *antah-karans*, ten *indriyas* and five *prans* exist within the body, I am the soul and I also exist within the body. However, I am superior to them all and I am the controller of them all.’ He should not believe, ‘I am meek, whereas the *antah-karans* and *indriyas* are powerful.’ For example, there may be an idiotic king. Even his family members do not obey his commands. When the people of the village come to know about this, no-one in that village would comply with his commands. When the people in the entire kingdom hear about this matter, no-one in the entire realm would obey his orders. Consequently, the king would become despondent and sit back feeling incompetent. His rule cannot be enforced on anyone. In this analogy, the soul is represented by the king; the *antah-karans* are represented by his family members; and the *indriyas* are represented by the people of the village and the kingdom. When the soul becomes despondent and sits back, but then wishes to command the *antah-karans* to remain focussed on God, the *antah-karans* do not obey. If he wants to keep control over the *indriyas*, they do not conform to his wishes. Even though the soul is actually like the king of the kingdom, in the form of the body, it becomes helpless, like a beggar. When the king becomes despondent, the people in his town become like unwieldy bulls and do not follow the slightest authority of the king. Similarly, the soul’s town is the body; if lust etc., who are not the king, assume power and reign as sovereigns, they do not allow the soul even the slightest of authority. Therefore, whoever wishes to attain salvation must not have such despondency. Appropriate means must be adopted to make the *indriyas* and *antah-karans* behave in accordance with commands. A king would study literature about governance and enforce his control over his kingdom, and he would not allow his subjects to suppress him. However, if he did not know how to govern, his people would not obey his commands and instead, would

start to oppress him. As a result of this, his kingdom would become desolate, or he would become dejected because no-one would abide by his commands. In this manner, not knowing about governance leads to ruin through those two different manners. Similarly, if the soul does not know how to govern but tries to enforce his power in his kingdom, i.e. his body, he will not experience contentment [1].” [1]

- (2) Then, Muktanand Swami asked Shreejimaraj, (2) “If someone wishes to attain salvation, how should he learn to govern?” Shreejimaraj replied, “Governance should be learnt as follows. Firstly, the greatness of God must be realised thoroughly. Then, by meditating on the *Murti* of God, he should keep control of his mind. By listening to the discourses about God, he should control his ears. He must not allow his ears to hear any kind of gossip. His skin should touch only God and the disciples of God. His eyes should look at only God and His servants. His tongue should constantly sing the praises of only God, and taste only food that has been consecrated by God. The nose should be allowed to smell only the fragrance of flowers, etc., that have been consecrated by God. In this manner, he does not allow his *indriyas* to take an inappropriate path. Whoever behaves in this manner prevents the overthrow of his power within his kingdom, which exists in the form of his body. Whoever behaves in this manner and continues with his personal endeavours to totally discard any despondency, has indeed followed the path of salvation. This is the immensely great means of overcoming one’s temperaments. If one remains vigilant and continues to perform this kind of personal endeavour, then, all the means of attaining salvation are encompassed within this means. Therefore, one’s personal endeavour is the greatest of all means for the attainment of salvation [2].” [2]

Gadhada Middle Section Vachanamrut 12 {145}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut amongst which, the first one is a merciful statement. In this, Shreejimaraj has stated that a person should conduct himself whilst keeping control over the *indriyas* and *antah-karans*, but must never be suppressed by them [1]. In second question, if one realises God’s greatness and meditates, and keeps authority over the *indriyas* by controlling them, absolute salvation (*aatyantik moksh*) is attained [2]. These are the two topics.

Rahasyarth Pradeepika Tika 145

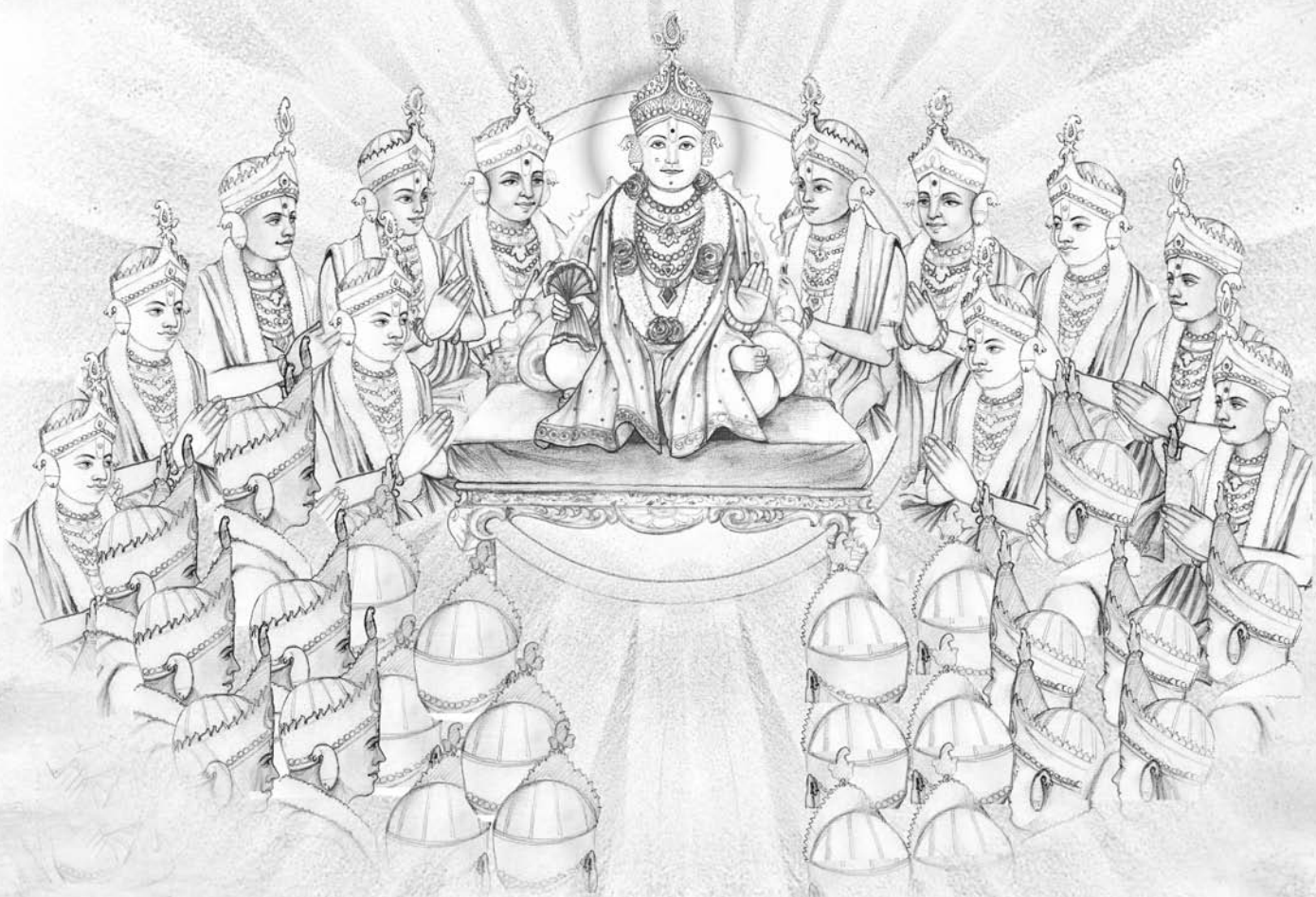
Gadhada Middle Section, Vachanamrut 13

In Samvat 1878, Shravan Vad Amas (Monday 27 August 1821), Swami Shree Sahajanandji Maharaj was presiding on a *chakda*, in the vestibule of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed in a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white turban (*pagh*) was adorned on His head. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- Shreejimaraj then raised both His arms to quieten everyone. Addressing the *sants* who,
- (1) after exclaiming His praise, were seated before His lotus face, Shreejimaraj said, (1) “Oh *sants*! Those who are senior and proficient in the understanding of issues should come near and listen attentively to what I shall narrate. The issue that I shall talk about is not being said to you with any deceitful purpose. There is no conceit about it. I am not saying these words in order to elevate My own importance. The reason for narrating this issue to you is because I know that if anyone from amongst all these *sants* and disciples were to understand this matter, immense bliss will be attained by that soul. Furthermore, this narration is about what I have seen and what I have confirmed through My own experience. It is in agreement with all the scriptures. Even though it is not appropriate to raise this matter in such an assembly, I shall still narrate it to you here. My natural disposition is such that if I wished to attach My soul to the five sensations, such as the immensely pleasant sounds, the immensely pleasurable touches, the extremely alluring fragrances, the most delicious tastes, or the most beautiful sights of this world, it would not become attached to them. In fact, I remain distinctly detached from them. Furthermore, to Me, the five sensations that are alluring and those that are repulsive, are all the same. A king and a pauper are both equal to Me; reigning as sovereign of the three Loks and carrying a bowl to beg for food seem the same to Me; seating in a howdah on the back of an elephant or travelling by foot are the same to Me; if someone reveres Me with sandalwood paste, flowers, fine clothing and jewellery, or throws dust at Me, it all seems the same to Me; if someone praises Me or insults Me, they are both the same to Me; gold, silver, diamonds and refuse are all equal to Me; I do not perceive a particular disciple to be important and another to be insignificant, because to Me, they all are equal. Extremely firm asceticism (*vairagya*) exists within My *antah-karans*, but still, I do not feel burdened by this. For example, if someone is carrying a heavy stone on his head, or has strapped a narrow, cylindrical purse of money and gold around his waist, he would feel the burden of that weight, but I do not feel any burden. There is true religion (*dharma*) within Me, but I do not feel any kind of burden about this. There is spiritual knowledge (*gnan*) within Me that I am Brahm and that I was never a soul. Still, this does not burden Me in any way. Sometimes, I may superficially admire a particular object or disapprove of another object. I do this on purpose. It is very difficult for the inclination (*vrutti*) of My *indriyas* to attach to objects, and even then, they remain attached only whilst I forcedly keep them there. As soon

as I cease that compulsion, the *indriyas* immediately revert back towards Me. This is like when one throws a stone into the air. The time it remains in the air depends on the force with which it was thrown. Then, it returns to the ground. Also, a sick animal remains standing only whilst someone forcedly holds it up. As soon as that person stops supporting it, the animal collapses onto the ground. Consider the example of a person who is so strong, he is able to crack a whole betel nut with his teeth. After he is given ten or twenty sour lemons to suck, he would have great difficulty in chewing even roasted gram seeds. Similarly, it is only when I coerce My inclination to attach to the sensations, do they forcedly remain there. What is the reason that this feeling exists in Me today? It is because the inclination of My *indriyas* constantly remain inverted and focussed back towards the space in My heart. Immense lustre is seen within the space in My heart. Just as thick clouds cover the sky during the monsoon season, only lustre pervades throughout My heart. Only the *Murti* of God is seen amidst that lustre. It is extremely lustrous. Although that *Murti* is dark in complexion, it does not seem dark due to the abundant lustre and instead, is seen to be extremely fair. That *Murti* has two

Shreejimaraj presides on His divine, lustrous throne, Shree Swaminarayan Gadi, in Akshardham. Groups of the Lord's Param-ekantik-muktas are seated all around Him; all are enjoying the divine bliss of Shreejimaraj and are looking towards Him with a fixed gaze



arms and has two legs. It is extremely fascinating. That *Murti* does not have four arms, eight arms or a thousand arms. That *Murti* is immensely peaceful and its shape is like that of a human; and is ever-youthful. Sometimes, the lustrous *Murti* is seen to be standing, sometimes, it is seen seated, and sometimes it is seen to be roaming around. Groups of *Muktas* are seated around that *Murti* on all four sides. All those *Muktas* are looking towards the *Murti* of God with a fixed gaze. I categorically visualise that *Murti* at this present time. When I had not yet come to this *Satsang*, I was able to see it, when I was in My mother's womb, I was able to visualise it, and even before I entered that womb, I was able to see it. Furthermore, I speak to you whilst seated there. You all are also sitting there. That is how I can see it. I do not see the town of Gadhada or this vestibule; I do not see any of that. When someone recognises this about this *Murti*, he becomes detached from the pleasures of the sensations in the same manner that I remain detached from them. Actually, you are seeing that *Murti*, but a complete appreciation about this has not yet been accomplished within your understanding. When this issue is understood, it will not be difficult to overcome the five sensations or the temperaments such as lust (*kaam*) and anger (*krodh*). They will easily be overcome [1].

[1]

“That homogeneous lustre can be called the Aatma, it can be called Brahm or it can be called Akshardham. The *Murti* of God that exists within that lustre may be referred to as the essence of the Aatma, Par-brahm, or Purushottam. During the different ages (*Yugs*), that very same God manifests by His own will in guises such as Ram and Krishna, for the betterment of souls. That God sometimes manifests whilst comprising of two elements; sometimes He manifests whilst comprising of four elements; sometimes He manifests whilst comprising of five elements; He sometimes manifests whilst comprised of twenty-four elements; and sometimes, He manifests directly as a divine (*kaivalya*) *Murti*. Therefore, within this world, He seems to be like a human, but He is not actually like humans. He is the Lord of Akshardham. Lord Shree Krishna has said this in the Bhagwad-Gita:

न तद्भासयते सूर्यो न शशाङ्को न पावकः । यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥

That place is not illuminated by the Sun, the Moon or fire. Once it has been attained, there is no return. Such a place is my supreme abode

Bhagwad-Gita Chapter 15 Verse 6

“Therefore, although Lord Shree Krishna appears to be like a human, he is indeed the divine *Murti*, who is beyond Akshar. Whosoever meditates on that *Murti* of God, which He has assumed as a human form, visualises the lustrous *Murti* within Akshardham in a divine form. The soul who meditates traverses Maya and attains the highest state (*param-pad*). Therefore, even though God assumes a human form, He is still divine; and the place where He presides is also free of the attributes of Maya (*nirgun*). That God's clothing, jewellery, vehicles, the attendants in His service, and the food, drink, etc., that come into contact with Him, are all free of the attributes of Maya. To a person who has attained a *sakshatkar* about the *Murti* of

God in this manner, there remains no affection for the five sensations, just as there exists none in Me. That person becomes independent. That very same Lord Purushottam, who is beyond Akshar, is the cause of all incarnations. All incarnations manifest from Purushottam and subsequently merge back into Purushottam. When God assumes a [human] *Murti* and then withdraws that appearance, He sometimes leaves His physical body on the Earth, in the same way as human bodies remain there. This is like when Shree Krishna's dead body was held by Rukmaniji in her lap and then they were both cremated (Shreemad-Bhagwat Section 11 Chapter 30 Verse 27 - 50 & Chapter 31 Verse 1- 10); and as in the example of Rushabhdev, who burnt in a forest fire (Shreemad-Bhagwat Section 5 Chapter 6 Verse 5 - 8). In some instances, the bones and flesh disappear, and His worldly appearance is transformed into having divine attributes, and then nothing remains. When He manifests, sometimes He takes birth from a woman and sometimes He just appears according to His own will. Hence, the manner of God's manifestation, and the way that He relinquishes His body, is extraordinary. When one firmly understands the *Murti* of God in this way, no hindrance is encountered on the path to salvation [2].

[2]

Without such firmness about the *Murti* of God, any deficiency will not be overcome in any manner, regardless of the degree of someone's renunciation or the number of fasts he observes. You may ask, 'we have the kind of firmness about the *Murti* that You are talking about, but still, the *prans* and *indriyas* are not becoming merged [into God]. Why is this?' One should understand that they remain like this due to the Lord's will. However, there is nothing left for that person to do; he is already fulfilled and has reached the culmination of all the spiritual means. If someone has attained such firmness about the *Murti* of God, even if some kind of deficiency remains in his adherence to the vows of remaining bereft of pride (*nirmaan*), devoid of greed (*nirlobh*), free from lust (*nishkaam*), indifferent to taste (*nihswad*), and avoidant of affinity (*nihsneh*), still, there is no need for concern. However, if a deficiency remains in his understanding about the *Murti* of God, that flaw will never be rectified. Therefore, any means possible must be adopted during this very lifetime so that this principle can be understood. If someone has thoroughly understood this issue, even if he has to be reborn due to his destiny, and he attains the body of a high or low category of life, still, that knowledge is not forgotten, just as in the case of Vrutasur (Shreemad-Bhagwat Section 6 Chapter 11). The body of a deer was attained by Bharatji, but still, he retained the knowledge of his previous lives (Shreemad-Bhagwat Section 5 Chapter 12). Such is the immense greatness of this knowledge. This very issue is constantly being recited in the assemblies of Narad, Sanak, etc., and the deities such as Brahma. Such issues, i.e. those that are related to the *Murti* of God, cannot be understood merely from the scriptures by one's own efforts. Such elucidation is contained within the sacred scriptures, but such issues can only be understood when a *Sat-purush* manifests on the Earth and it is heard from him. It cannot be understood from the sacred scriptures with the strength of one's own intelligence (*buddhi*) alone. Someone who has come to understand the true nature of God's *Murti* in this manner

is not at all arrogant about it, even if he is able to visualise the three times, i.e. past, present and future. He does not grant anyone a boon, nor does he curse anyone. In certain situations, he may grant a boon or curse someone; under certain situations, he may remain fearless, whilst under other circumstances, he may become frightened. However, none of this results in any happiness or anxiety being experienced within his mind. A person who has attained such an unyielding patronage unto God never intentionally performs any kind of inappropriate deed. However, due to some unfortunate interactions with an adverse place, time, etc., if an inappropriate deed has been performed, someone with such a firm patronage [unto God] does not fall from the path of salvation. Apart from having a firm patronage unto God, there exists no other path that is free from all obstacles. Someone who has understood this issue will have only virtuous motives. Look! I have nothing to gain for Myself from the *paramhansas* or from all the disciples. Nevertheless, I call out to some people, rebuke others and I even expel [from the *Satsang*] some individuals. The reason for this is that if they understand this issue by any means possible, it will be for their advantage. You all must firmly grasp this issue. Realise that the *Murti* within that lustre is itself this *pratyaksh* Maharaj. If you cannot realise that, at the very least, you must definitely realise that Maharaj is able to see the *Murti*, which exists amongst the Akshar-roop lustre. Even with that understanding, affection for Me will remain within you and even due to this, you will attain the ultimate salvation. Keep this discourse fresh and rejuvenated within your mind each day, but do not allow it to be carelessly forgotten. Ensure that it remains as fresh tomorrow as it is today. In this manner, until the end of your life, you must make sure that it remains vivid. It is My command that whenever you talk about God, you should incorporate the seed of this issue into your discourses. This issue is so essential to life, it must be recalled each day, until the end of one's life. Even after departing from the body and attaining a God-like form (*bhagwati-tanu*), this is the issue that should be recollected. The narration that I have given is the principle of all the scriptures. It is also what I have affirmed through My experience. I have narrated this to you, having seen it with My own eyes. I make a pledge in the name of all the *paramhansas* that I have personally witnessed all that I have talked about.” In this manner, to provide elucidation to all the disciples, Shreejimaraj talked about His own identity as being Purushottam, in an indirect manner. Hearing this, all the *sadhus* and disciples understood that the *Murti* within the lustre that He talked about is none other than this *pratyaksh* Shreejimaraj Himself [3].

[3]

Gadhada Middle Section Vachanamrut 13 {146}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which Shreejimaraj has described the status of His *Muktas*, using His own pretext. He states that to His *Muktas*, the alluring and repulsive sensations, praise and insult, refuse and gold, are all perceived as being the same.

No kind of burden exists within them about their spiritual means, such as asceticism. When they forcedly keep their inclination attached to the sensations, they remain there with great difficulty, and then revert back. The reason for this is that they always visualise the divine, lustrous, two-armed *Murti*, which is peaceful and youthful, within God's lustre, i.e. Shreejimarharaj. No kind of fascination remains in a person who realises this and visualises God in this manner [1]. That lustre, i.e. God's lustre, is referred to by three names: Aatma, Brahm and Akshardham. The Lord also has three names; Param-aatma, Par-brahm and Purushottam. He manifests for the betterment of souls. Sometimes, He manifests comprised of elements and sometimes He manifests directly as a divine *Murti*. In this world, He looks like a human, but He is actually the Lord of Akshardham. Using the pretext of Shree Krishna, Shreejimarharaj has stated that He is beyond Akshar, i.e. He is beyond His own lustre, Akshardham. He is the divine *Murti*. He gives *darshan* in the divine form to those who meditate on Him, by which they then attain the highest status. Anything that comes into contact with God, i.e. the place, object and servants, all becomes free from the attributes of the Maya. Anyone who appreciates God in this manner becomes independent. God is the cause of all incarnations. All the incarnations manifest through Him and become merged back into Him. The manner of how He manifests and withdraws His appearance is extraordinary. To illustrate this, the example of how Lord Shree Krishna left his body is given. No obstacles arise in the path to salvation for a person who understands God in this manner [2]. This issue is contained in the sacred scriptures, but it can only be understood when heard from a *Mukta* who has come from the Lord's abode. Not even the arrogance of having knowledge about the three times exists in someone who has come to understand this about God's *Murti*; nor does he perceive happiness or sorrow. Apart from this, there is no other path that is free of all obstructions. Therefore, this issue must be firmly grasped. Realise that the *Murti* stated as being amidst the lustre is in fact, Shreejimarharaj Himself. Ensure that the seed of this narrative is brought into each discourse, i.e. whenever a discourse is held, ensure that it is stated that God is superior to all, the cause of all and always presides amidst His lustre, Akshardham [3]. These are the three topics.

Q1 It is stated that Shreejimarharaj asked those who are senior to come and sit at the front. Who are these senior individuals?

Ans Here, His *Siddh-muktas* who understand this issue, have been referred to as being senior.

Q2 In T.1, Shreejimarharaj states that it is not appropriate to narrate this issue in an assembly. What is the reason for this?

Ans He has indicated to His disciples that one must not praise oneself in an assembly.

Q3 Shreejimarharaj has stated that even if He wishes to attach His soul, it will not attach. However, Shreejimarharaj is Purna Purushottam Lord Swaminarayan Himself. Why has He referred to Himself as a soul?

Ans The soul is that which sustains, pervades and illuminates. The entity that illuminates the body and makes it move and walk, and is conscious (*chaitanya*), is therefore referred to as the soul.

Similarly, Shreejimaraj is the one who sustains, is the Aatma of, pervades through, and is the illuminator of all the following: Jeev, Ishwar, Brahm and Akshar, etc. As He is the entity that keeps them all alive, He has referred to Himself as the soul.

Q4 Shreejimaraj has stated that He perceives all disciples to be equal; no-one is more important than another. What is the reason for this?

Ans When a disciple looks within himself and visualises the *Murti* of Shreejimaraj, to him, alluring and repulsive sensations, and inferior, superior, king, pauper, honour, insult, refuse, gold, etc., all become the same. It is stated that to such disciples, no kind of difference remains. However, it is not stated that there is no difference between those who are senior and junior. Differences will always remain. They do not perceive any burden to exist, i.e. they do not place any importance, due to the spiritual means such as knowledge and asceticism. However, one should not think that they abandon such spiritual endeavours.

Q5 What are the characteristics of spiritual knowledge, asceticism, etc.?

Ans Not having affection for anything other than the *Murti* of Shreejimaraj, not even for His lustre, Akshardham, is the nature of asceticism. With one's physical body, obeying the minor and major commands of Shreejimaraj, and not having any thoughts contrary to the commands of Shreejimaraj within the *antah-karans*, is the nature of true religious decree. Believing oneself to be Brahm, i.e. Shreejimaraj's lustre, is the form of spiritual knowledge mentioned here, in this Vachanamrut.

Q6 It is stated that although the *Murti* is dark in complexion, due to the abundant lustre, it is seen to be fair. Therefore, the *Murti* is said to be dark, but the lustre is said to be fair. How can the lustre of a dark *Murti* be fair?

Ans Shreejimaraj is saying that here, i.e. in His human form, He appears to be dark in complexion, but whoever attains the status regarding Him, visualises Him within His lustre as the fair *Murti* that He actually is. Therefore, it is stated that when one has human attributes for Him, He appears to be dark.

Q7 Shreejimaraj has stated that He visualised the *Murti* of God when He was in His mother's womb. However, in Am.7 T.1, it is stated that He alone is God. This seems to be contradictory. How should it be understood?

Ans Here, in this Vachanamrut, Shreejimaraj has narrated the status of His own *Muktas* and said that His *Muktas* constantly visualise His *Murti*.

Q8 In T.2, Shreejimaraj has stated that He manifests in the forms of Ram, Krishna, etc. In which manner does He manifest in the forms of Ram, Krishna, etc.?

Ans He remains within Ram, Krishna, etc., through His omniscient power. For that reason, it is stated that He manifests as those forms. This is stated in the Rahasyarth of GFS.33, Q&A.7. When it states that a particular incarnation has bestowed salvation, it means that the disciple has been taken to the abode of that incarnation. However, absolute salvation is granted only by Shreejimaraj and His *Muktas*. Others cannot grant this.

- Q9** It is stated that sometimes, Shreejimaraj manifests being comprised of two elements, sometimes four elements, sometimes five elements, sometimes twenty-four elements and sometimes, He manifests directly as the divine *Murti*. How should this be understood?
- Ans** In GFS.63 Q.4, it is stated that Shreejimaraj instigates the process of creation through Prakruti-Purush; and He manifests within those creations either sequentially, or as the divine *Murti*. When He manifests sequentially, He assumes a form through Prakruti-Purush. One element is Prakruti and the other is Purush. Hence, it is said that He assumes two elements. When He manifests through Pradhan-Purush, both Prakruti and Purush enter into Pradhan and Purush; and therefore, those two elements, together with Pradhan and Purush, make four elements. When He manifests through Mahat-tattva, together with Mahat-tattva, this makes five elements. When He manifests as Vairaj, it is stated that He manifests by accepting the twenty-four elements. This should be known to be the manner that He manifests whilst comprising the elements. When He Himself directly manifests for the betterment of souls, it should be understood to mean that He manifests in a divine form.
- Q10** It is stated that all the incarnations manifest from Shreejimaraj and become merged back into Him. In which manner would they be manifesting and then merging?
- Ans** *Anadi-muktas* remain within the *Murti* of Shreejimaraj. By the will of Shreejimaraj, they give *darshan* here for the betterment of souls. Having bestowed absolute salvation to souls, they withdraw their appearance, i.e. they become merged back into the *Murti* of Shreejimaraj. In this manner, He manifests through the *Muktas*. Just as fire enters into iron, through flames, and then comes out again, He instils His powers into other incarnations, and then takes it back again. This should be understood as the manifesting and merging.
- Q11** Shreejimaraj has said that if someone has a firmness about His *Murti* in this manner, and if for some reason, there remains a deficiency in his adherence to the vows such as being bereft of pride, devoid of greed, free from lust, indifferent to taste, and avoidant of affinity, still, there is no need for concern. How much of a deficiency can remain for there to be no need for concern?
- Ans** The deficiency refers to a person who has understood Shreejimaraj to be the cause of all, the incarnator, and the eternally divine, lustrous, *sakar Murti*; and with his body, he obeys the minor and major commands, as stipulated in the Shikshapatri, Nishkam-shuddhi and Dharmamrut, but his desires have not ceased. Shreejimaraj has stated that even if such a deficiency remains, ultimately, He will ensure that such a person attains fulfilment.
- Q12** In T. 3, it is stated that this issue is constantly being narrated in the assemblies of Narad, Sanak, etc., and Brahma, etc. However, in GMS.9 T. 5, it is stated that if Narad, Sanak, etc., and Brahma, etc., were to hear this issue, they would say, 'We have never heard such talks before.' How should one understand these apparently conflicting statements?
- Ans** In GMS.9, the reference is about when Shreejimaraj and the *Muktas* had not yet manifested. It says that when He had not granted *darshan* to them in a human form, they had not heard such

talks before. Whereas, today, after He and His *Muktas* have manifested, this issue is constantly being narrated in the assemblies. In J. 5 T.3, it says that they come continuously for My *darshan* and the *darshan* of this assembly. This should be understood to be referring to the period after Shreej Maharaj and the *Muktas* manifested. Therefore, in GMS.9, it is referring to before He manifested, and here, in this Vachanamrut, it is referring to after He had manifested.

Q13 It is stated that this issue is contained in the sacred scriptures, but can be understood only when heard from a *Sat-purush*. So why have you [Bapashree] said that it can only be understood from a *Mukta* who has come from the abode.

Ans What has been said is that when a *Sat-purush* manifests, it is understood. Someone who has not yet attained the state of accomplishment (*sadhanik*) cannot be said to have manifested. Only those who remain in the abode can be said to have manifested. Therefore, as it says that they manifest, it should be understood that the *Muktas* are being referred to. Therefore, this issue cannot be understood without the Lord or His *Muktas*.

Q14 Shreej Maharaj has stated that even if you realise that He is able to see the *Murti* that exists amongst the lustre, you will attain the ultimate salvation. How can the ultimate salvation be attained merely by such an understanding?

Ans When Shreej Maharaj announced that He is God, some people had doubts. So Shreej Maharaj said that if one does not recognise Him as God, and instead, recognises Him to be a *Mukta*, affection for Him as a *Mukta* will develop; and consequently, trust will also develop; and subsequently, He will be affirmed as being God. Therefore, salvation will be attained. This is what should be understood.

Q15 It is stated that even if a person with such a firm patronage performs an inappropriate deed due to the influence of an adverse place, time, etc., he does not fall from the path of salvation. What kind of deed is being referred to as an inappropriate deed?

Ans An inappropriate deed refers to when a particular vow from amongst the five *vartmans* is violated, or any sin is committed. If the person has a firm patronage unto Shreej Maharaj, he remains on the path of salvation, but does not fall. However, he does have to perform penance for his sins before Shreej Maharaj grants him salvation. If he does not perform penance in his present body, he has to do so in a subsequent life, and then he is granted salvation. However, without performing penance, salvation is not attained.

Rahasyarth Pradeepika Tika 146

Gadhada Middle Section, Vachanamrut 14

In Samvat 1878, Bhadarva Sud 1 (Tuesday 28 August 1821), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the north-facing room besides the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was wearing a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white turban (*feto*) was adorned on His head, which was decorated with tassels (*tora*) of red *karnikar* flowers. A splendid round *chandlo* of *kum-kum* was adorned on His forehead. A congregation of groups of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Muktanand Swami asked, (1) “When a *sant* attains congruency with the *Murti* of God, does he achieve this through trance (*samadhi*) or is there also some other means?” Shreejimaraj replied, “If someone has thoroughly understood the *Murti* of God as I described yesterday, no kind of doubt remains, in the same way as if someone once recognises a *neem* tree, he would never again deliberate about whether it was a *neem* tree or not. Regardless of who he associates with or the scriptures he reads, the determination about God that he has developed within his mind does not waver in any manner. Such resolute determination about God is what I consider to be the congruency; this is what I regard to be the *nirvikalp* trance. The form of the *sant* who has attained such a *nirvikalp* trance is also that of Brahm who is free from the attributes of Maya (*nirgun*). Irrespective of whether a *sant*, who has such an unyielding determination, has adopted the path of renunciation or follows the path of worldly activities, his form is still free from the attributes of Maya. Narad, Sanak, etc., followed the path of renunciation, whereas the seven sages and King Janak, etc., followed the path of worldly activities. However, due to their determination about God, they all should be known as being free from the attributes of Maya [1]. [1]

“Someone may have followed the path of renunciation, but if he does not have determination about God, he should be known to possess the attributes of Maya (*sagun*). It should be accepted that even if someone seems to be a staunch ascetic, if he does not have determination about God, he is ignorant and is without doubt, destined for hell (*Narak*). Whereas, even if certain minor deficiencies remain within someone who does have such determination about God’s *Murti*, he will not have a negative outcome; ultimately he does indeed attain the state of being free from the attributes of Maya. Someone who does not have such determination about the *Murti* of God may be a staunch ascetic and alert about discarding lust (*kaam*), anger (*krodh*), greed (*lobh*), etc., but still, despite his efforts, they will not cease and he will ultimately become vitiated and definitely go to hell. Someone who has attained such knowledge about the *Murti* of God may have limited intelligence, but still, he should be known as being extremely intelligent. Someone who does not have such knowledge about God’s *Murti* may be immensely intelligent, but he should be considered as having no intelligence whatsoever [2].” [2]

Gadhada Middle Section Vachanamrut 14 {147}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreejimaraj has stated that having an unyielding determination about God is itself having congruency [with Him], and that itself is also the *nirvikalp* trance. The form of [such a congruent] *sant* itself is also of the Brahm, who is free from the attributes of Maya. Someone who has such firm determination may adopt the path of renunciation or follow the path of worldly activities, but still, he is free from the attributes of Maya [1]. Someone who does not have such determination may have followed the path of renunciation, but still, he should be known to possess the attributes of Maya; he is ignorant, and destined for hell [2]. These are the two topics.

Q1 Shreeji has defined congruency as being the determination about Him that is developed, from which the mind never wavers. What should be understood as this determination?

Ans According to the manner stated by Shreejimaraj in GMS.13, the determination is when the inclination (*vrutti*) of the *indriyas* is pulled back and the *Murti* of Shreejimaraj is visualised amongst the lustre within the heart. This is said to be the congruency and this itself is called the *nirvikalp* trance. In this manner, the *sant* who, being Maha-tej, visualises the *Murti* of Shreejimaraj has been called the Brahm who is free from the attributes of Maya. On this Earth, such a *Mukta* may adopt the path of renunciation, i.e. he may be in the ascetic fraternity, or follow the path of worldly activities, i.e. he may be a *gruhasth*, but he is still free from the attributes of Maya.

Q2 In T.1, it is said that the form of that *sant* is the Brahm who is free from the attributes of Maya, whereas in T.2, it is stated that in the end, he attains the state that is free from the attributes of Maya. What is the reason for this? It is stated that one will not encounter a negative outcome. What should be understood by this?

Ans In T.1, it is stated that those who have attained the status and have such determination are called the Brahm who are free from the attributes of Maya. Whereas, T.2 talks about when the determination that has been developed is based on knowledge, but the status has not been attained. If someone does not have the determination together with the status, a deficiency remains. What is this deficiency? Having believed oneself to be Maha-tej, one may meditate on the *Murti* of Shreejimaraj, but worldly desires may sometimes emerge and cause a hindrance. Only this hindrance is the deficiency. However, such a person will not be separated from Shreejimaraj and have to be born again. He will not face such a negative outcome. It is stated that at the end of his life, he attains salvation.

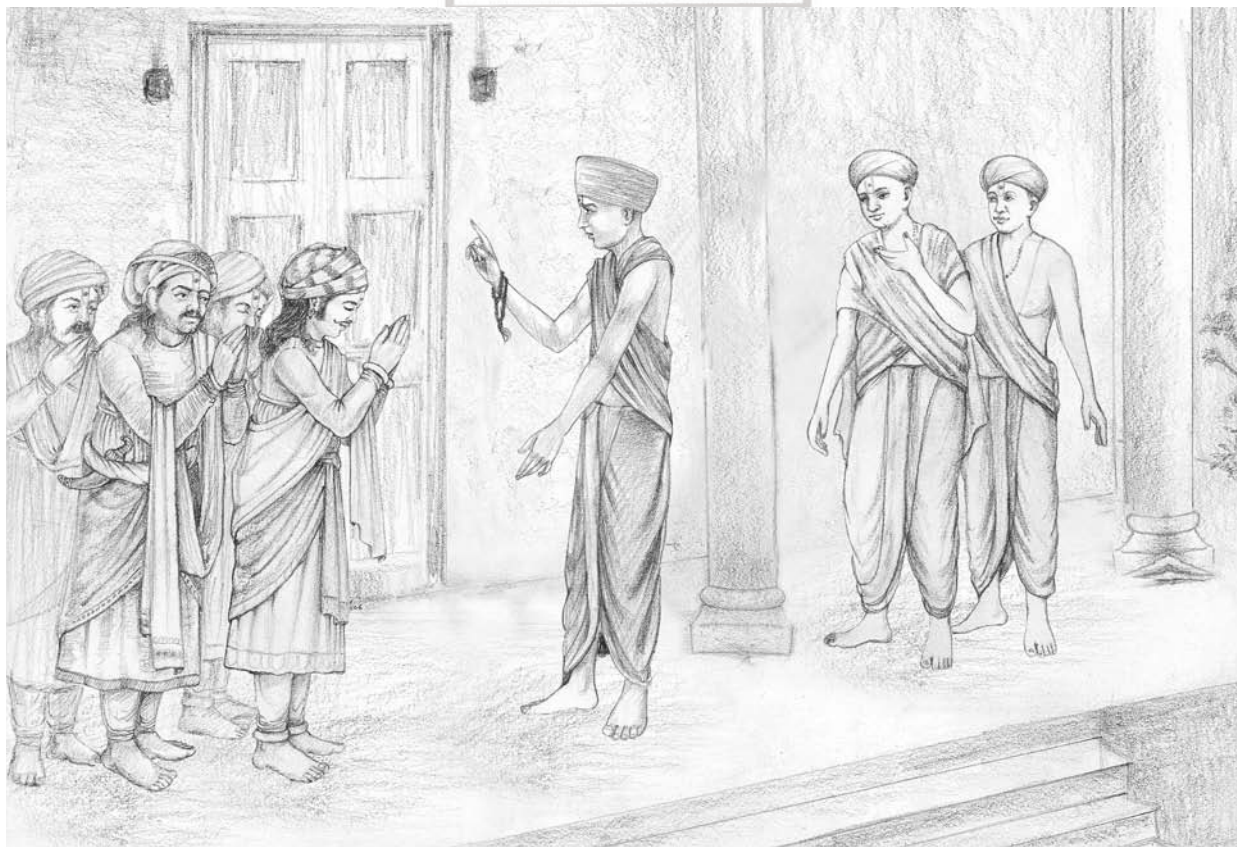
Rahasyarth Pradeepika Tika 147

Gadhada Middle Section, Vachanamrut 15

In Samvat 1878, Bhadarva Sud 2 (Wednesday 29 August 1821), Swami Shree Sahajanandji Maharaj was presiding on a *chakda* that had been placed in the vestibule of the temple of Shree Vasudevnarayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj asked all the *paramhansas* a question. (1) “Regardless of how intense a particular temperament may be, through one particular thought, that temperament can be eliminated. However, without this one thought, one can try thousands of other kinds of thoughts, but still, that malignant temperament will not cease. What is this thought? Each of you should answer according to your own understanding.” The *paramhansas* replied in accordance with their understanding, but no-one was able to give an appropriate answer. So, Shreejimaraj said, “Well, I shall answer. There may be a person who is your enemy. He may ruin the work that you are doing, or say abusive things about your mother or sister. Deep contempt is felt towards that person and so you try to harm him in any way possible. If someone else caused harm to him, you would be extremely happy. Similarly, if the internal enemies such as lust (*kaam*) and anger (*krodh*) hinder you whilst you are striving to attain salvation, you should have the same enmity towards them; such vigilance must never cease. Whoever uses such a thought can eradicate all of the enemies with this kind of thought. When a *sant* condemns those enemies, such as lust, and criticises them, if the kind of thought stated previously exists within a person, he will not

A sant criticises a disciple because of the inappropriate enemies, such as lust, which exist within him. As that disciple has the correct understanding, aversion for that sant does not develop within him and to the contrary, he is appreciative of that sant's efforts to improve him



develop aversion for that *sadhu*. To the contrary, he would be immensely appreciative of that *sadhu* because he realises, ‘this *sadhu* is striving to destroy my enemies, and therefore, he is my staunch ally.’ If these kinds of thoughts arise within one’s heart, all the enemies are destroyed and therefore, no inappropriate temperaments can remain within the heart. Without this, one may try numerous other types of thoughts, but still, the temperaments, in the form of these enemies, such as lust, are not eradicated. Therefore, from amongst all the different types of thoughts, maintaining enmity towards one’s temperaments is the best kind of thought [1].” [1]

- (2) Then again, Shreej Maharaj asked a question. (2) “By which characteristics can one recognise a person who will not fall in any manner from the four virtues, i.e. the religious decree (*dharma*), asceticism (*vairagya*), knowledge about the soul (*aatma-gnan*) and devotion (*bhakti*) to God together with knowledge about His greatness?” All the *sants* answered according to their own understanding, but no-one was able to give the precise answer. So, Shreej Maharaj said, “Consider someone who, from his childhood, has a nature that he is never suppressed by anyone; in his presence, no-one would dare to joke around, tease, or even gossip. Someone with these kinds of characteristics never falls from the religious decree, asceticism, knowledge about the soul and devotion to God. Even though he may have an egotistic nature, he has a yearning for salvation and therefore, he never leaves the *Satsang* [2].” [2]

Gadhada Middle Section Vachanamrut 15 {148}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first question, Shreej Maharaj has stated that if one keeps enmity towards the temperaments and is appreciative of someone who rebukes those temperaments, all the enemies are eradicated [1]. In the second question, Shreej Maharaj has stated that someone who is never suppressed by anyone else, does not fall from the religious decree, asceticism, knowledge about the soul and devotion [2]. These are the two topics.

Rahasyarth Pradeepika Tika 148

Gadhada Middle Section, Vachanamrut 16

In Samvat 1878, Bhadarva Sud 10 (Friday 7 September 1821), Swami Shree Sahajanandji Maharaj was presiding on a wooden dais beside the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Muktanand Swami asked a question. (1) “One person may have a conviction about the *Murti* of God (*swaroop-nishtha*), as Arjun had, whilst another, like King Yudhishtir, may have a conviction about the religious decree (*dharma-nishth*). With respect to these two types of conviction, if one tries to maintain the strength of his conviction about the *Murti* of God, his conviction about the religious decree becomes marred; and if he tries to maintain the strength of his conviction about the religious decree, his conviction about the *Murti* of God is tainted. Therefore, what is the means through which one does not falter from either of these two?” Shreejimaraj replied, “In the First Section [Chapter 1] of the Shreemad-Bhagwat, there is a dialogue between the Earth and Dharma, in which it is stated that the thirty-nine auspicious virtues, such as truth and purity, are inherent within the *Murti* of God. Therefore, all the aspects of the religious decree are dependent on the *Murti* of God. It is for this reason that God is referred to by the name, Dharma-dhurandhar (meaning, bearer of the religious decree). In the First Section [Chapter 1] of the Shreemad-Bhagwat, it is also stated that the sages, such as Shaunak, asked the *purani* Sut, ‘under whose protection did religion remain when Lord Shree Krishna, who was like a form of armour for religion, withdrew his worldly appearance?’ Therefore, religion is indeed encompassed in the patronage of God’s *Murti*. For that reason, if someone maintains his conviction about the *Murti* of God, the *Murti* of God resides within his heart, as a result of which, the religious decree also remains within his heart. If someone maintains his conviction about the *Murti* of God, his conviction about the religious decree is intrinsically upheld as well. In contrast, if someone maintains his conviction only for the religious decree, his conviction about the *Murti* is weakened. Hence, if someone is intelligent, he should maintain firm conviction about the *Murti* of God and consequently, his conviction about the religious decree will also remain firm [1].” [1]
- (2) Muktanand Swami then asked another question. (2) “When the five sensations are overcome, are they conquered as a result of one’s asceticism (*vairagya*) or due to some other means?” Shreejimaraj replied, “Regardless of whether someone has asceticism or not, his five sensations are conquered if he remains alert about abiding by the commandments stipulated by the Lord. Due to asceticism, a person may withdraw his inclination (*vrutti*) from sounds and strive hard to maintain this state, but still, he will be able to hear sounds. However, if one plugs his ears, he will easily be able to prevent the sounds from being heard. Similarly, if one prevents the skin from touching inappropriate objects, he can easily conquer his sense of touch. If one prevents the eyes from looking at inappropriate objects, the sense of sight can easily be conquered. If one eats a limited diet, after having mixed all the tasty food together

and adding water to it, the sense of taste can easily be conquered. If one closes the nostrils when inappropriate fragrances are smelled, one can easily conquer the sense of smell. In this manner, the five sensations are conquered by controlling them, so that they remain observant to the rules and regulations. However, if someone does not observe the rules, they [the sensations] will not remain steady, regardless of how strong his asceticism may be, or how knowledgeable he may be. The only means of conquering the sensations is abiding by the directives of the Lord. In particular, if one's asceticism is only moderate, abiding by the directives is the only way of overcoming them, just as an ill person must adhere to the dietary regime given by his physician in addition to taking the medicine in order to be cured [2].” [2]

- (3) Then, Akhandanand Swami asked, (3) “Just as an ill person is prescribed a particular dietary regime, and told to adhere to their course of therapy for a certain period, is there a specific period for which one must perform the means of attaining salvation?” Shreejimaharaj replied, “If someone has only a moderate faith in God, it takes many births before the reward of his spiritual endeavours is attained. This is stated in the Bhagwad-Gita:

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

Bhagwad-Gita Chapter 6 Verse 45

“In this verse, it is stated that through practising endeavours for numerous births, a practitioner of yoga (*yogi*) attains that highest status (*param-pad*). This refers to those who are weak in their faith in God. If someone has strong faith in God, he attains accomplishment immediately. This is also stated in the Bhagwad-Gita:

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः । ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

Bhagwad-Gita Chapter 4 Verse 39

“The meaning of that verse is that a person whose *indriyas* remain under control, and who has faith in God, attains spiritual knowledge (*gnan*); and on attaining spiritual knowledge, he immediately reaches the highest status. Therefore, someone who has a strong faith in God reaches the culmination of his spiritual endeavours quickly, whereas, if a person's faith in God is weak, he reaches the end of his spiritual endeavours after many births. This is like a person who wants to reach Kashi but only takes two steps all day; it would take him many days to reach Kashi. However, if someone started walking twenty miles each day, it would take him only a few days to reach Kashi from here. Similarly, if someone has strong faith in God, even though he may have only recently become a disciple, he immediately becomes extremely great. Conversely, someone who has little faith in God remains deficient, even though he may have been a disciple for a long period of time [3].” [3]

- (4) Shree Gurucharanratanand Swami then asked, (4) “If the person with little faith in God attains salvation after many births, where does he reside in the interim?” Shreejimaharaj replied, “He

goes and resides in the beautiful abodes of the deities. This is because whilst the disciple was meditating on God, he looked at God and then, God also looked at the disciple. When the disciple was meditating, God saw the sensations that he contemplated about and the sensations that the disciple had affection for. Therefore, when that disciple leaves his body, God makes him reach the abode within which the object of his interest exists; and God commands time (Kaal) not to interfere in the disciple's enjoyment of those sensations. In this manner, he resides in the abode of the deities and continuously enjoys the pleasures of the sensations. He subsequently returns to the mortal world and after going through numerous births, he attains salvation [4].”

[4]

- (5) Akhandanand Swami asked another question. (5) “What are the characteristics of a person who has a strong faith in God?” Shreej Maharaj replied, “When a person who has a strong faith in God wants to participate in activities that are related to God, such as coming for His *darshan*, listening to the religious discourses and discussions, or performing the mental worship (*mansi-pooja*) of God, he will hurriedly complete his own physical activities, such as bathing, in order to do so. If I had sent a letter in which I had commanded a particular vow be altered, he would be eager to comply. Even though he may be an elder, he becomes impatient like a child in order to have the *darshan* of God. A person who possesses such characteristics should be recognised to have an intense faith in God. Someone who has that kind of faith in God can immediately take control of his *indriyas*. However, in the case of a person whose faith in God is weak, his *indriyas* remain firmly attached to the sensations. However much he tries to hide this, it is still apparent that his *indriyas* are intensely lured to the sensations. The *indriyas* are like the force of a blowing wind. The wind itself cannot be seen, but as it makes the trees sway, it is apparent that the wind is blowing. Similarly, the inclinations of the *indriyas* cannot be seen, but everyone can sense when they are lured towards the sensations. If someone uses cunningness to conceal this, his sly nature becomes obvious and he is greatly condemned by all. There is no way to conceal the intense yearning of a person's *indriyas* to experience the sensations [5].”

[5]

- (6) Then, Muktanand Swami asked, (6) “What is the means of eradicating the yearnings of the *indriyas* for the sensations?” Shreej Maharaj replied, “The only means of alleviating the yearnings of the *indriyas* for the sensations is to forcibly restrain the *indriyas* in accordance with the regulations stipulated by the Lord for ascetics as well as for *gruhashths*. Then, the inclination of the *indriyas* naturally diminish. When the five *indriyas*, i.e. the ears, skin, eyes, tongue and nose, are not permitted to stray in inappropriate directions, the sustenance of the *indriyas* become pure. Subsequently, the *antah-karans* also become pure. Irrespective of whether someone has the strength of asceticism or not, if his *indriyas* are kept under control by ensuring that they are compliant with the regulations of the Lord, he can conquer the sensations more thoroughly than someone who is acutely ascetic. Therefore, one must observe the regulations stipulated by the Lord extremely firmly [6].”

[6]



The *aarti* ceremony of the Lord is being performed. Disciples who have an intense faith in God, leave aside whatever else they are doing, and hurriedly come for the Lord's *darshan*

Again, Akhandanand Swami asked, (7) “If someone has a weak faith in God, how can it be strengthened?” Shreejimaharaj replied, “If someone realises the greatness of God, even though his faith in God is weak, it will strengthen. For example, one does not become naturally attracted to a clay drinking pot, but if it was made of gold, one would naturally become attracted to it. Similarly, if one realises the greatness of God, and the discourses and songs in praise of Him, etc. the faith in God and the discourses and songs in praise of Him, strengthen quite easily. Therefore, one should endeavour in such means so that the greatness of God is understood. If a person adopts such means, even if he does not have any faith in God at all, it will develop within him; and if his faith in God is weak, it will strengthen [7].” [7]

Gadhada Middle Section Vachanamrut 16 {149}

Rahasyarth Pradeepika Tika

There are seven questions in this Vachanamrut. In the first, Shreej Maharaj has said that if someone has a firm conviction about His *Murti*, that person's conviction in the religious decree is also encompassed within it [1]. In the second, the sensations are conquered by observing the directives [stipulated by God] [2]. In the third, Shreej Maharaj has stated that someone who has a strong faith in God reaches the culmination of his spiritual endeavours quickly [3]. In the fourth question, a person with little faith in God attains salvation after numerous births [4]. In the fifth question, Shreej Maharaj has stated the characteristics of a person with a strong faith in God [5]. In the sixth, if one keeps control over the *indriyas* and ensures that they remain compliant with the regulations decreed by God, the sensations can be conquered [6]. In the seventh question, Shreej Maharaj has stated that if one realises His greatness, faith in God strengthens [7]. These are the seven topics.

- Q1** In T.1, conviction about the *Murti* is mentioned. What are the characteristics of the conviction about the *Murti*? What are the characteristics of the conviction about the religious decree?
- Ans** Having a conviction about the *Murti* involves transforming oneself into being Akshardham [i.e. lustre] and maintaining a constant rapport with the *Murti* of Shreej Maharaj. Having a conviction about the religious decree consists of faithfully observing the stipulations decreed by Shreej Maharaj for ascetics and *gruhasths*, both physically and mentally, even during times of adversity.
- Q2** In Q.4, the beautiful abodes of the deities are mentioned. Which are these?
- Ans** The abodes of Pradhan-Purush and Prakruti-Purush are referred to here as the beautiful abodes of the deities.
- Q3** It is stated that a disciple is sent to an abode in which the kinds of pleasure that he cherishes exist. However, if volitions arise within a person whilst meditating, but he does not have any wish to experience the pleasures of those volitions, and to the contrary, he has disgust for them and tries to eradicate them, what state does he attain after death?
- Ans** Someone with such an understanding is referred to as someone who has fallen from his union with God (*yog-brasht*). Such a person may have to undergo one or two births, or if Shreej Maharaj has mercy on him, He will relieve him of all his worldly desires before taking him to the abode at the end of that same life.

Rahasyarth Pradeepika Tika 149

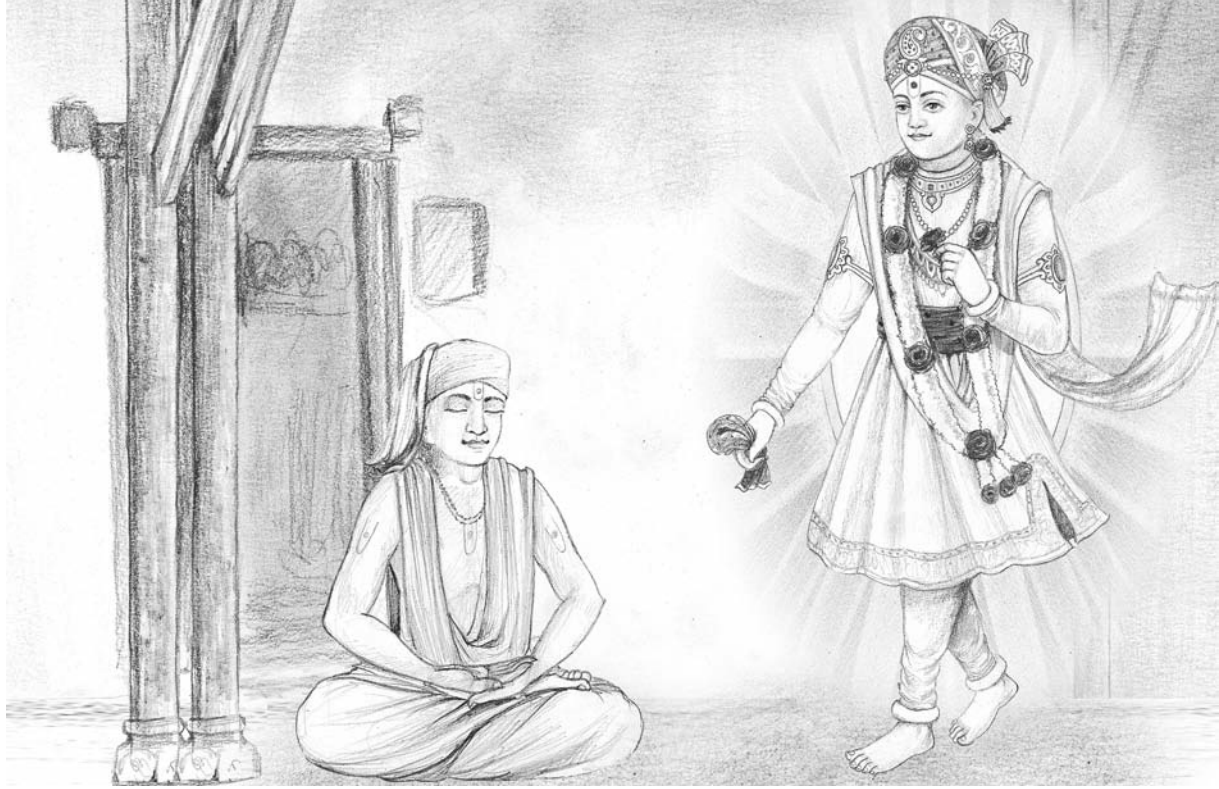
Gadhada Middle Section, Vachanamrut 17

In Samvat 1878, Aso Vad 11 (Sunday 21 October 1821), during the night, Swami Shree Sahajanandji Maharaj was presiding on a *sinhasan*, placed in the vestibule of the room adjacent to the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. Two torches were lit in front of Him. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face and devotional songs (*kirtans*) were being sung.

Shreejimaraj said, “Stop singing the devotional songs as we will now commence a session of questions and answers.” Then, all the *munis* said, “Very well Maharaj!” Shreejimaraj (1) asked a question. (1) “Some disciples believe that the *Murti* of God is composed of the twenty-four elements of Maya. Whereas, other disciples understand the *Murti* of God to only be purely divine (*chaitanya*) and separate from the elements of Maya. Of these two kinds of disciple, whose understanding is correct and whose is not? Muktanand Swami then replied, “The understanding of the person who believes that God is composed of the twenty-four elements is not correct. The understanding of the person who recognises God’s *Murti* to be separate from the elements of Maya and only to be purely divine is correct.” Shreejimaraj queried, “The advocates of the Sankhya philosophy proclaim the existence of only twenty-four elements. According to Sankhya, there are twenty-three elements and the twenty-fourth is the knower of the domain (*kshetra-gna*) i.e. the soul and Ishwar, who are conscious (*chaitanya*). In this manner, they recognise the existence of twenty-four elements. This is because the domain (*kshetra*) and the knower of the domain are naturally dependent on each other. Without the existence of the knower of the domain, the domain cannot exist; and without the existence of the domain, the knower of the domain cannot exist. Therefore, the soul and Ishwar are included in the elements, and God is described as the patronage of both the domain and the knower of the domain. So then, how can one say that God is separate from the elements of Maya? The four elements exist within the element space, but still, their influence does not affect space. Similarly, no influence of the elements of Maya affects the *Murti* of the Lord. Such is the *Murti* of God. Therefore, what fault is there in describing it to be encompassed within the twenty-four elements? And what fault is disproved by describing it to be separate from the elements?” [1]

[1]

- (2) Dinanath Bhatt asked, (2) “If someone wishes to meditate on the *Murti* of God, should he understand God’s *Murti* to be composed of the elements or understand it to be devoid of the elements?” Shreejimaraj then replied, “Someone who understands that the *Murti* of God is composed of the elements is a sinner; and someone who understands God’s *Murti* to be devoid of the elements is also a sinner. Someone who is a disciple of God would never want to quibble about whether the *Murti* of God is composed of elements or not. A disciple would understand, ‘God is God; and no part of Him is separate or distinct (*tyag-bhag*). God is the Aatma of infinitely many cosmoses.’ He who has no doubts whatsoever about the *Murti* of



A sant meditates on the Murti of Shreej Maharaj having understood Him to be the supreme entity. Consequently, Shreej Maharaj gives darshan to that sant in a divine lustrous form

God should be known to have attained a *nirvikalp* status. Whoever has this firm determination should be known to have a stable mind (*sthit-pragha*). If a person has such a firm determination about God, then, God relieves him from all sins. God said this to Arjun in the Bhagwad-Gita:

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज । अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Oh Arjun! Renounce all that you consider to be your duty, and resort only under my shelter.
I will free you from all sins, so do not worry

Bhagwad-Gita Chapter 18 Verse 66

“This is also the approach that is taken about matter of this world. An intelligent person does not perceive faults in someone whom he considers to be particularly beneficial to him. For example, a woman does not take any notice of her husband’s faults because she knows this to be in her own best interest. Other *gruhasths* recognise the major benefits to them from their own relatives, such as brothers, nephews and sons, and therefore do not take any notice of their faults. In the same way, if someone has recognised the great benefits of God, he realises that God relieves people from sins and ignorance, and grants a fearless state (*abhay-pad*) to His own disciples. Since he recognises this great benefit for himself, he never demerits God in any way. For instance, when Shukji described the Ras-panch-adhyayi episode, a doubt arose in King Parikshit about why God associated with other women. However, not even a slight doubt occurred in the mind of Shukji. No kind of doubt arose in the Gopis, with whom God associated (Shreemad-Bhagwat Section 10 First Part Chapter 29 - 33). They did not think, ‘if he is God, why does he behave in this manner?’ No such doubts of any kind occurred. When God went to Kubja’s house, he had taken Uddhavji with him. Still,

no kind of doubt arose in the mind of Uddhavji (Shreemad-Bhagwat Section 10 First Part Chapter 42 & 48). When he sent Uddhavji to Vraj and heard the words of the Gopis, still, Uddhavji had no doubts. To the contrary, he appreciated the immense greatness of the Gopis (Shreemad-Bhagwat Section 10 First Part Chapter 47). Therefore, if someone develops a resolute patronage unto God, his mind never becomes perplexed, regardless of whether he is a scholar of the scriptures or a simpleton. Only a disciple of God is able to recognise the greatness of an ardent disciple of God. Regardless of whether one is a scholar of the scriptures or simple-minded, only a person whose mind is resolute about God can recognise the greatness of a disciple of God; and only he can recognise a disciple who has an unyielding mind. Except for them, other souls in the world who are averse [to God] cannot develop a determination for God, irrespective of whether they are intellectuals or fools. They cannot even recognise the disciples who have a resolute determination [in God]. They do not know the greatness of the Lord's disciple. Only someone who is a disciple of God is able to recognise another disciple of God; and only he can understand the greatness of such a disciple. For example, Uddhavji came to appreciate the immense greatness of the Gopis, and similarly, the Gopis also recognised the greatness of Uddhavji. Lord Purushottam is the knower of the domains of all the knower of domains. Still, He is invariable (*nirvikar*). Objects that are variable, such as Maya, are not able to cause any changes in Lord Purushottam. For someone who has a conviction about the soul (*aatma-nishta*), the afflictions such as the *sthool*, *sookshma* and *karan* bodies, cannot cause any changes in him. In that case, it goes without saying that they cannot cause any changes in Lord Purushottam. God is indeed invariable and unaffected (*nirlep*). A disciple of God who understands the *Murti* of God in this manner should be known as being stable minded. Someone who has established that his status is that of a soul is also known as being stable minded. Similarly, a disciple of God within whom no kind of doubt arises about the *Murti* of God; who sings the praises about the greatness of God, as well as about any apparent inadequacies of God that he perceives, with equal reverence; and who sings about God's appropriate deeds and also sings about those deeds that may seem to be inappropriate with the same regard, but does not have doubts about what is appropriate and what is inappropriate about the deeds performed by God, should be known to be of a stable mind with regard to the *Murti* of Purushottam. For someone who has attained such a firm determination about the *Murti* of Purushottam, there remains nothing more for him to understand [2].”

[2]

Gadhada Middle Section Vachanamrut 17 {150}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first question, by referencing the Sankhya philosophy, Shreej Maharaj has stated His own principle, that He exists omnisciently within all, but just like the space, He is unaffected by everything [1]. In the second question, someone

who believes Him to be composed of the elements, or separate from them, is a sinner. There is no part of God that is separate or distinct. He is the Aatma of infinitely many cosmoses. A disciple who has no doubts whatsoever about God's *Murti* has attained the *nirvikalp* trance and should be known as being stable minded. God relieves such a disciple from all sins, just as Arjun was freed from his sins by Lord Shree Krishna. Just as within the world, a person does not demerit someone whom he considers to be particularly beneficial to him, if someone has recognised the benefits gained from God, in the form of the fearless status, [i.e. eternal salvation], he would never demerit Him, just as Shukji, etc., had no doubts. The mind of whoever has a resolute patronage unto God never becomes perplexed, and only such a person can recognise God's ardent disciples. Only they can understand the greatness of one another, just as in the example of Udhhavji and the Gopis. God is the knower of all the domains of those such as Mul-akshar, who all are also knowers of domains, but still, God is invariable. If someone has a conviction about the soul, no kind of afflictions can influence him. In that case, how can they even touch Lord Purushottam, i.e. Shreejimaraj? A disciple who understands this should be known to be stable minded. In the same way that someone who has recognised his own status as a soul may be called stable minded, if no doubts arise within a person about the appropriateness or inappropriateness of God's deeds, he should be known as having a stable mind with respect to God [2]. These are the two topics.

Q1 In Q.2, what is the reason for saying that someone who regards God to be composed of the elements or separate from them are both sinners?

Ans Those who regard God to be composed of the elements understand Shreejimaraj to be material, whilst those who regard God to be separate from the elements regard Him to be *nirakar*. However, there is no part separate or distinct within the *Murti* of Shreejimaraj. He is the eternally divine *Murti*. Those who do not understand this have therefore been called sinners.

Q2 Here, in this Vachanamrut, it is stated that no kind of afflictions can influence someone who has firmly established a conviction about the soul within himself. What is meant by firmly establishing the conviction about the soul within oneself? In which manner would the afflictions not influence such a person?

Ans Recognising one's status to be that of the soul, which is separate from the three types of body, is referred to here, in this Vachanamrut, as establishing a conviction about the soul within oneself. 'No afflictions can influence him' should be understood to mean that all his afflictions are eliminated. However, it is not said that if he disobeys the commandments, he remains free from that sin, or that afflictions do not then occur. For that reason, in GMS.51 Q.2, only someone who obeys the commandments has been referred to as someone who has established a conviction about the soul within himself. Someone who disobeys the commandments should not be thought of as someone who has established a conviction about the soul within himself.

Rahasyarth Pradeepika Tika 150

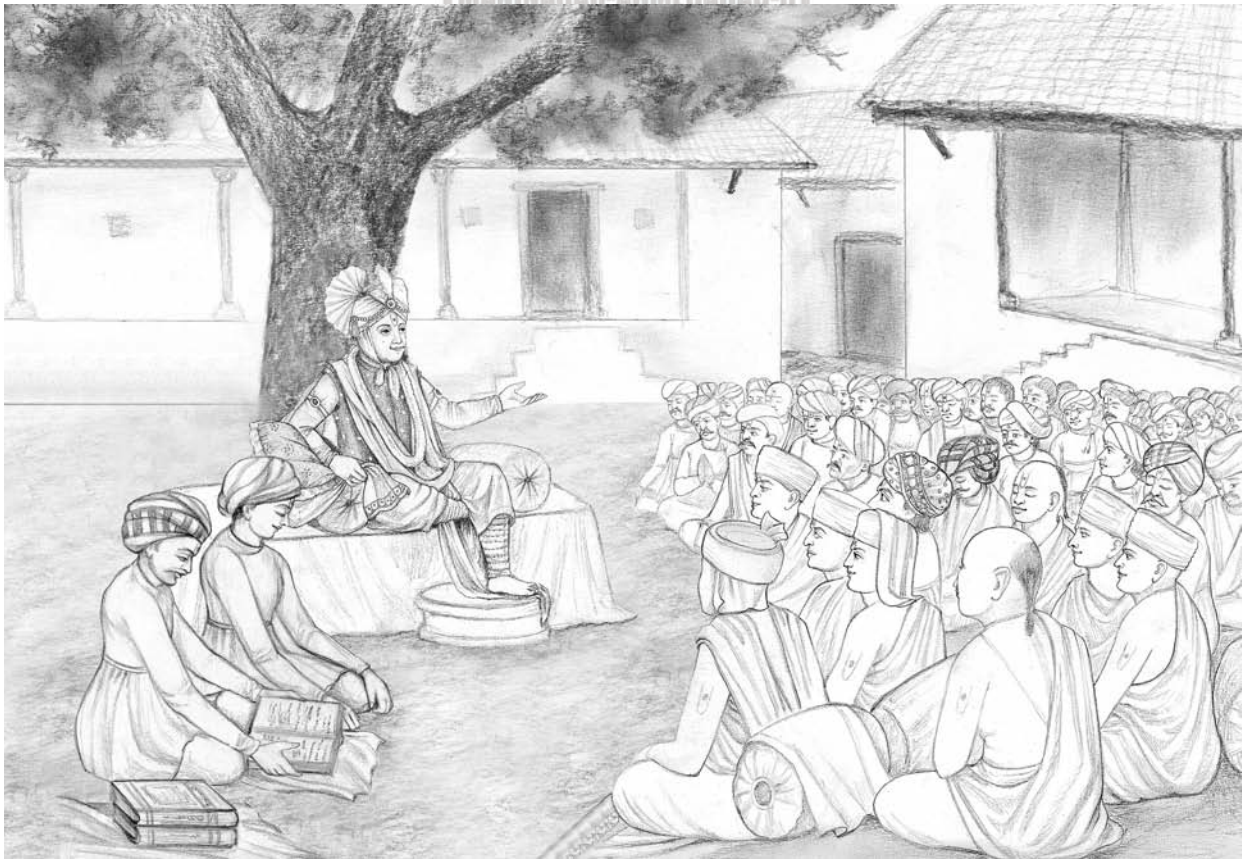
Gadhada Middle Section, Vachanamrut 18

In Samvat 1878, Magshar Vad 6 (Friday 14 December 1821), Swami Shree Sahajanandji Maharaj was presiding on a *gadi-takiya*, placed in His own living quarters, at the court of Dada Khachar in Gadhada. He was adorned with a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him, over which, a quilt, studded with beads, had been draped. A white turban (*feto*) was adorned on His head. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

Pragji Dave was reciting a narration from the scriptures before Shreejimaharaj.

- (1) Shreejimaharaj then said, (1) “After deliberating about the issue from all angles, I came to the conclusion that from amongst all the different types of evil associations (*kusang*) that one may encounter in the world, the worst kind is that of someone who is not devoted to God. The heart of such a person is not filled with the fact that God is the master of all and that He loves His disciples. He does not even believe that God purifies sinners and uplifts the downfallen. Within this world, there are two philosophies that advocate this falsity. One is that of the atheists (*nastik*) and the other is that of the Vedantis. These two are the most extreme types of evil associations. Someone may have committed the five grave sins, but if he has trust in God, he will eventually become free from those sins. Even someone who has committed grave sins such as murdering a child, slaughtering a cow or killing a woman, can be redeemed from those sins at some stage. However, someone who trusts the philosophy of the aforementioned two doctrines is never freed from them. This is because his

Pragji Dave recites a narration from the scriptures before Shreejimaharaj and the assembly of sants and disciples



understanding is contrary to the teachings of the Vedas, Shastras and Purans. Amongst such people, an atheist believes that Ramchandrajī and Lord Shree Krishna were kings; Shree Krishna killed the demons and associated with other women; and therefore, he has fallen into the third hell (*Narak*). In this manner, they do not have any kind of belief that Lord Shree Krishna is God and that he purifies sinners and uplifts the downfallen. Such an individual believes that a person's own deeds lead to the attainment of salvation; and whilst performing such deeds, one becomes God when pure knowledge is attained. In this manner, he believes that infinitely many Gods exist. According to an atheist, there is no eternal God by whose worship, a soul escapes from the bondage of the cycle of life and death. Therefore, this philosophy is immensely evil. The understanding of a Vedanti is that Brahm itself takes the form of the soul. He believes that just as the Sun has a reflection, Brahm has a reflection in the form of the soul. He considers himself to be Brahm and therefore believes that there remain no further spiritual endeavours for him to perform. He also believes that since he has become Purushottam, there is no-one for him to worship. With such an understanding, he has no fear of committing sins. Within his mind, he believes that he has attained the path, which is devoid of the attributes of Maya (*nirgun*) and so he does not have to assume subsequent births. However, such a foolish Vedanti does not even question the fact that by this misunderstanding, it infers that *nirgun* Brahm (lustre), which is above Maya, has also been through the cycle of birth and death, because, due to his foolishness, he says that Brahm itself assumes the forms of the movable (*jangam*) or immovable (*sthavar*) creations. This means that if the soul has to go through the cycle of birth and death, it is implied that Brahm too has had to go through the cycle of birth and death. Such a fool believes that he will become free from the cycle of birth and death, but he does not realise that by his belief, he is implicating the cycle of birth and death on Brahm. Such a person may believe himself to be Brahm with the utmost of such apparent understanding, but this does not provide release from the cycle of birth and death. In this way, through his own philosophy, a Vedanti has nullified his own concept of salvation. Still, no-one examines this issue properly. Such an individual continues to claim, 'I am Brahm, so who should I worship, and who should I bow down to?' This belief makes him extremely arrogant. He has not understood anything, but because he is a fool, he remains thoroughly proud of his knowledge. He does not realise that due to his own philosophy, he has falsified his own concept of salvation. Anyone who associates with such a person becomes a fool just like him. Narad, Sanak, etc., and Shukji, who were truly knowledgeable, relentlessly meditated on God, recited His name and sang songs in praise of Him. Even the *Nirann-muktas* of Shwet-dweep, who are Brahm-roop and the masters of Kaal, continually meditate on the Lord, recite His name, sing songs in praise of Him, offer worship and adoration to Him, and bow down to Him. Even though they are Akshar-roop, they behave as the servants of He who is above Akshar, i.e. Lord Purushottam. Also, even the *munis* who reside in Badrik-ashram, such as Uddhav and Sage Tanu, perform austerities and continuously devote themselves to God. A Vedanti soul merely has arrogance about his own body and does not meditate and contemplate on God, and does not bow down

to Him. In comparison to the power and spiritual knowledge (*gnan*) of Narad, Sanak etc, and Shukji; the power and spiritual knowledge of the *Nirann-muktas* who live in Shwet-dweep; and the power and spiritual knowledge of the sages who live in Badarik-ashram, a Vedanti does not have even a millionth of their power or spiritual knowledge. Yet still, he equates himself to God. For this reason, such a person is a complete fool. He is the greatest amongst all fools. Having fallen into the pit of hell (*Narak*), he will endure the suffering from the Yams (deities of death) for millions of years, never to be freed. Keeping company with such a person is the very definition of evil association. Just as there is no greater achievement than associating with a *Sat-purush*, there is no greater sin than associating with such a despicable, staunch Vedanti. Someone who wishes to attain salvation must therefore never associate with an atheist or a Vedanti [1].”

[1]

Gadhada Middle Section Vachanamrut 18 {151}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut, in which Shreejimaraj has said the two philosophies; that of the atheists and the staunch Vedantis are extremely wicked and immensely sinful. At no time will such individuals be freed from hell. Anyone who associates with them has been stated as being extremely sinful [1]. This is the one topic.

- Q1** The *Nirann-muktas* of Shwet-dweep are described as being Brahm-roop and Akshar-roop, and it is said that they are the servants of Purushottam who transcends Akshar. Who should this Purushottam be known as? Who is being referred to as the *Nirann-muktas*?
- Ans** In this context, Vasudev-brahm is referred to as Purushottam. He is the Purushottam of the Mul-purush category and his lustre has been called Akshar. He transcends that lustre, and therefore, he is described as being beyond Akshar. The accomplished *Muktas* who worship him are called the masters of Kaal, and are said to be Akshar-roop.
- Q2** Whose lustre may be referred to by the name Akshar?
- Ans** The lustre of Mul-purush, Brahm, Mul-akshar and Shreejimaraj, can all be referred to as Akshar or Akshardham.

Rahasyarth Pradeepika Tika 151

Gadhada Middle Section, Vachanamrut 19

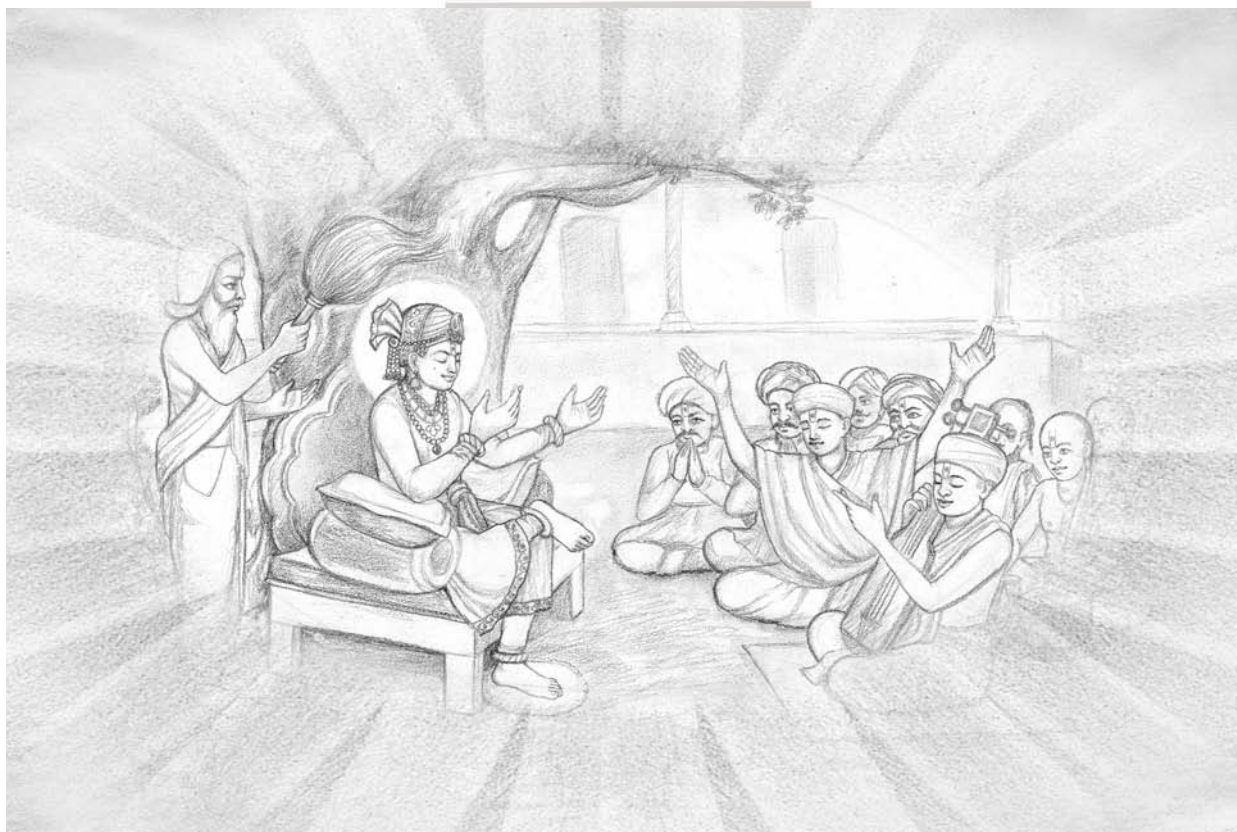
In Samvat 1878, Magshar Vad 14 (Sunday 23 December 1821), at the time of sunrise, Swami Shree Sahajanandji Maharaj arrived at the living quarters of the *paramhansas*, at the court of Dada Khachar in Gadhada. In a melancholy mood, He sat down on a *gadi-takiya*. He did not speak to, or look at anyone. A white turban (*feto*) had been adorned on His head, but it had become loose and unfastened. Still, He did not take any notice of it. He sat in this immensely sad mood for nearly half an hour, and tears started to roll from His lotus eyes.

- (1) Then, Shreejimaharaj said to the *paramhansas*, (1) “In order to know about the Vedant philosophy, I listened to the Vedant scripture. Merely listening to the Vedant scripture has caused Me to experience this much anxiety within My heart. This is because by listening to the Vedant scriptures, the *upasana* of God is being destroyed from within the intellect (*buddhi*) of souls and one perceives a sense of equivalence within one’s heart, as a result of which, *upasana* is developed for other deities. Therefore, if someone listens to the words of the Vedantis, his intellect becomes greatly corrupted [1].

[1]

“Even though I may have listened to the narratives of the Vedantis for a particular reason, I still experienced this intense sorrow.” Having said this, Shreejimaharaj became extremely sad. He remained in such a distressed mood for a long time. Then, after wiping away the tears from His eyes with His hands, He said, “Last night, I listened to the commentary of Shree Ramanuj on the Bhagwad-Gita and then went to sleep. I had a dream in which I went

Shreejimaharaj presides amongst the assembly in a melancholy mood and describes His dream, during which He saw the God’s innumerable attendants, some of whom were attending to God’s service, and some who were singing devotional songs in praise of God



to Golok, where I saw God's innumerable attendants. Some of them were attending to God's service, but they appeared to be motionless. Some were singing devotional songs (*kirtans*) in praise of the Lord. They were singing devotional songs that have been composed by Muktanand Swami and Brahmanand Swami. Whilst singing these devotional songs, they were swaying. They were singing and swaying in the same manner that someone who has become inebriated by intoxicants sings and sways. Then, I also joined in with those who were singing, and started singing the devotional songs. Whilst singing, a thought arose that whoever discards this kind of loving devotion (*prem-lakshana bhakti*) and *upasana* towards God, and instead, thinks of himself to possess the knowledge of Brahm and consequently believes that he himself is God, is an extremely wicked person." Then, Shreejimaraj continued, "Bring Me a piece of paper so that We can write a letter and distribute it to all the disciples in all the regions, to ensure that they do not fall from the religious decree or from the devotion of God in any manner; so that their intellect does not waver in any manner away from the cherished deity (*Ishta-dev*), Shree Krishna Narayan. This letter is written on behalf of Swami Shree Sahajanandji Maharaj to all the *paramhansas*, and all the disciples, both women and men. I convey My Narayan to you all and impart the following command. The incarnation of Shree Krishna Narayan, i.e. Lord Purushottam, has manifested amongst the deities, humans, etc., for the purpose of establishing the religious decree (*dharma*), to eradicate irreligion, and to give *darshan* to and protect His own *Ekantik* disciples, who possess the four virtues such as the religious decree, namely: celibacy (*brahmcharya*) and non-violence (*ahimsa*); conviction about the soul (*aatma-nishtha*); asceticism (*vairagya*); and devotion (*bhakti*) together with an understanding of God's greatness (*mahatmya*). Towards this incarnation, you must have the kind of resolute conviction possessed by a chaste woman, which is like the kind of perfect fidelity that Sitaji had towards Shree Ramchandraj. You must lovingly perform the mental worship (*mansi-pooja*) of this God, and with your body, you must perform the nine-fold devotion to Him. If the incarnation of that Shree Krishna Narayan is not present on the Earth, you must offer adoration (*pooja*) to His idols, both mentally, and using items of worship such as sandalwood paste, flowers and basil leaves (*tulsi*). However, except for that God, you must not have *upasana* for any other deity. If you have *upasana* for some other deity, it constitutes a major flaw and your fidelity will be destroyed. Then, your devotion becomes like that of a prostitute. Your devotion towards God should therefore be like that of Sitaji and Rukmaniji. You should perform meditation only on that God, but you must never meditate on another deity. You must not even meditate on a *sadhu*, even if he is completely accomplished and is able to enter into a trance (*samadhi*). You must adhere strictly to your duties with respect to your caste (*varna*) and stage of life (*ashram*). Furthermore, whichever man firmly abides by My commands develops an unfaltering devotion to Shree Krishna Narayan, like that of Narad; and whichever woman obeys My commands attains the kind of devotion possessed by the Gopis such as Laxmiji and Radhikaji. The devotion of anyone who does not obey My words becomes like that of a

prostitute. Written on the day of Samvat 1878, Magshar Vad 14 (Sunday 23 December 1821).” After dictating the letter in this manner, Shreejimaraj had it sent to all the disciples in all the different regions [2].

[2]

Gadhada Middle Section Vachanamrut 19 {152}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreejimaraj has stated that by listening to the Vedant scriptures, a person’s intellect becomes corrupted; he starts to believe himself to be God; and his *upasana* towards God is destroyed. Therefore, one must never listen to them [1]. The Lord has assumed a human form in order to give *darshan* to His *Ekantik* disciples, to protect them and to eradicate irreligion. Having such faith in God, one should perform mental worship and devotion to Him. When God makes this, His human form, disappear, one must perform the adoration and devotion to His idols, have *upasana* for that idol, and meditate on that idol. However, one must never meditate on any other deity. Even a *sadhu* who has attained a completely accomplished state must not be meditated on. Then, one will attain firm devotion towards God. If someone’s conduct is contrary to God’s commands, his devotion will be like that of a prostitute [2]. These are the two topics.

Q1 In T.1, it is stated that by listening to the scriptures of the staunch Vedantis, one’s *upasana* of God is destroyed. It is then stated that one develops *upasana* for other deities. What is the reason that *upasana* of God ceases, and develops for other deities?

Ans By listening to the scriptures of staunch Vedantis, a person perceives all deities to be equivalent. However, because he has not become a staunch Vedanti, if he encounters some predicament, *upasana* for another deity develops within him. In this manner, he develops *upasana* for other deities during times of crisis.

Q2 In T.2, Shreejimaraj has said that He went to Golok, where He saw the infinitely many attendants. What is being referred to here as Golok?

Ans His own lustre i.e. Akshardham, is referred to as Golok in this context. In Am.6 Q.2, it is stated that He refers to that very place as Golok.

Q3 It is stated that the incarnation of God appears amongst the deities, humans, etc. Are there *Ekantik* disciples in the abodes of the deities, and does God establish the *Ekantik* religion there as well?

Ans The *Ekantik* religion is not established in the abodes of the deities. There are no *Ekantik* disciples there either. *Ekantik* disciples exist only in the mortal world. Furthermore, the *Ekantik* religion is established only in the mortal world, because this is the realm where one can perform deeds, whereas that [abodes of the deities] is the land where only the fruits of deeds that have been performed are experienced. For this reason, Shreejimaraj does not manifest in the

abodes of the deities. For a specific purpose, some other incarnations may manifest in the abodes of the deities; and since God exists through His omniscient power within those incarnations, it is stated that He manifests in the abodes of the deities, in order to indicate that He is inseparable from His incarnations.

Q4 It is said that one should meditate. How should one meditate?

Ans If a person meditates with a sense of the body being the soul (*deh-aatma-buddhi*) whilst contemplating that Shreej Maharaj is in front of him, it is referred to as meditation with sentiments of being separate from the *Murti* (*avar-bhav*). If a person considers himself to be the lustre of the eternally divine, *sakar*, *murtiman*, supreme Purushottam, i.e. Shree Swaminarayan, and within that lustre, i.e. Akshar-brahm, he contemplates on the *Murti*, it is referred to as meditation with sentiments of complete congruency with God (*par-bhav*). With respect to that kind of meditation, establishing a connection with the *Murti* and performing meditation is superior.

Q5 It is stated that one must not meditate on any other deity. Who should be recognised as the deities?

Ans During that time, the *pratyaksh*, supreme Lord Shree Swaminarayan was presiding on the Earth, so He commanded everyone to meditate only on Him. Also, in L.11 Q.2 T.4, Shreej Maharaj has stated that His disciples should meditate only on Him, but should not meditate on any other deity; i.e. one must never meditate on any incarnation; and one should maintain a determination, like that of a chaste woman for her husband, towards God. One must not even meditate on a *sadhu* who has achieved the complete state of accomplishment.

Q6 Shreej Maharaj has stated that whoever abides by His commands becomes devoted to Shree Krishna Narayan, like Narad, Laxmiji, Radhikaji and the Gopis. Who is being referred to as Shree Krishna Narayan? What should be understood as the devotion of those such as Narad?

Ans Shreej Maharaj refers to Himself as Shree Krishna Narayan. It is stated that the same kind of devotion that Narad and Laxmi, etc., had for their cherished deity is attained by Shreej Maharaj's disciples who obey His commands, towards Him.

Rahasyarth Pradeepika Tika 152

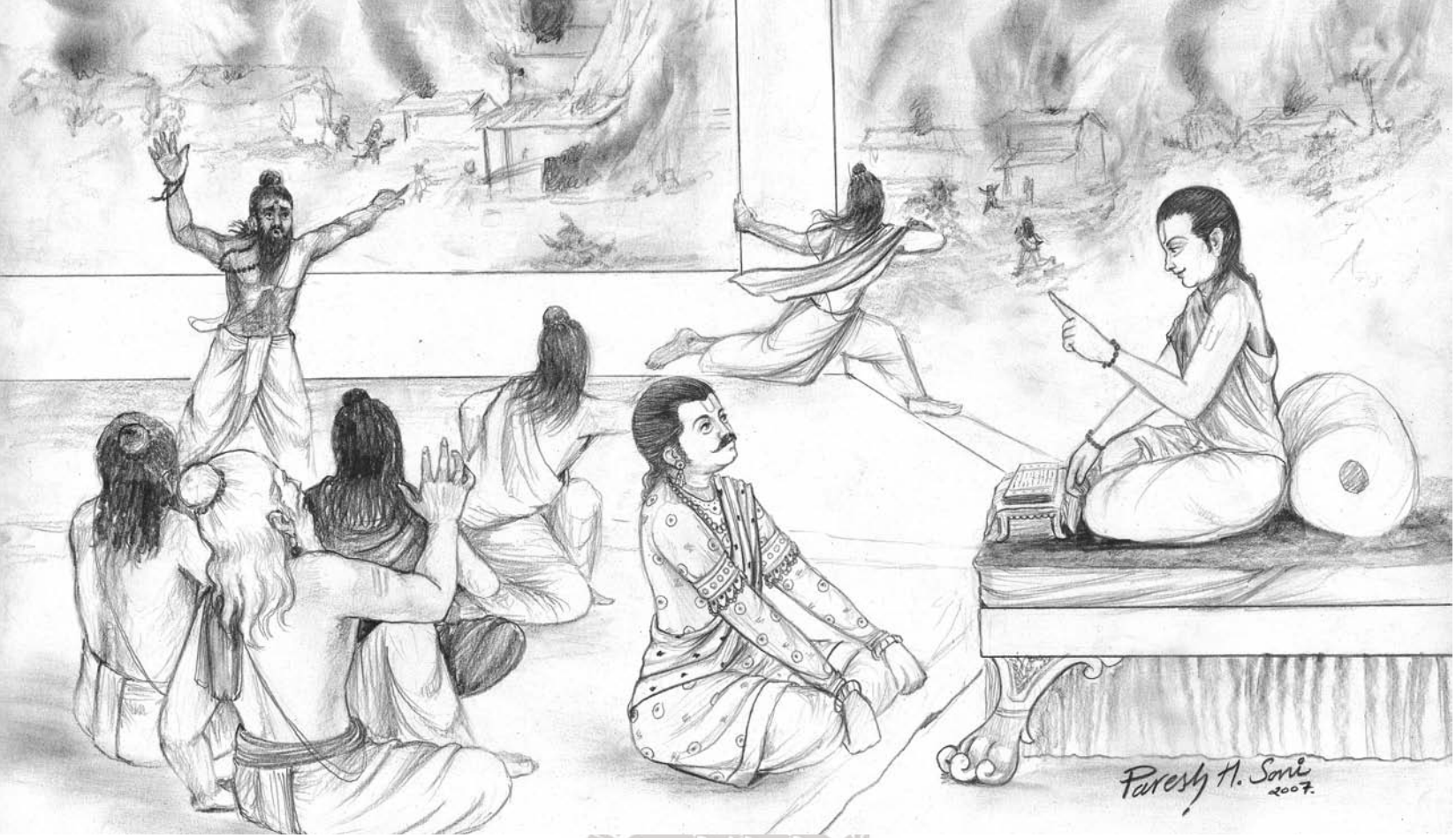
Gadhada Middle Section, Vachanamrut 20

In Samvat 1878, Posh Vad 14 (Tuesday 22 January 1822), Swami Shree Sahajanandji Maharaj was presiding in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was wearing a white scarf (*khes*) and a white quilt (*chofal*) over which a *chhint* blanket had been draped. A white turban (*pagh*) was adorned on His head. An assembly of *munis* and disciples from various regions had assembled before His lotus face. The *paramhansas* were singing devotional songs (*kirtans*) with the accompaniment of cymbals (*tal*) and a drum (*mrudang*).

Then, Shreejimaraj said to the *paramhansas*, “Today, I asked a question to Somla Khachar and the other disciples who live in My residential quarters with Me. All you *paramhansas* should get together and answer that question.” The *paramhansas* said, “Oh Maharaj! Let us (1) hear the question.” Shreejimaraj continued, (1) “When someone is able to fall into a trance (*samadhi*), he attains a state that is above Maya, and he forms a firm link with God. If someone can enter into the trance state, the strength of his knowledge and the power of his body and *indriyas* should increase. This is because the twenty-four elements that are created from Maya are a mixture of inert (*jad*) and conscious (*chaitanya*) elements, but they cannot be called just inert nor just conscious elements. Moreover, the power of each element cannot be considered equal. A greater amount of awareness exists in the *antah-karans* than in the *indriyas*. In comparison to the *antah-karans*, more knowledge exists in the soul, who is the observer (*drashta*) of the *antah-karans* and *indriyas*. When that soul falls into a trance, it relinquishes its ability of being the observer of the *indriyas* and *antah-karans*, and becomes as divine (*chaitanya*) as Brahm [lustre], which is above Maya; that soul also attains contact with the *Murti* of God. Some people are of the understanding that when a person who can fall into a trance enters the trance state, he even loses his previous knowledge. Therefore, do the knowledge and the strength of body and *indriyas* of someone who can fall into a trance increase or not? That is the question.” The *paramhansas* tried to answer that question according to their own understanding, but Shreejimaraj’s question remained unanswered. Shreejimaraj then said, “In that case, I will answer it. The answer to that question is that Brahm, who is the witness, enters into the universe, which is comprised of the twenty-four elements, and which is evolved from Maya. This makes it conscious and empowers it to perform all activities. The nature of that Brahm is such that even when it enters inanimate objects such as wood or stone, they become able to walk or move [1].”

[1]

“When a soul attains equivalence with Brahm due to the trance state, it can also be called Brahm-roop and its knowledge increases. With regard to the power of the *indriyas*, when someone performs austerities, follows the path of renunciation (*nivrutti-dharma*) and asceticism (*vairagya*), he attains the accomplished state (*siddh-dasha*) like that of Shukji. However, if only an ordinary degree of austerities, path of renunciation and asceticism exist within an individual, and he takes the path of worldly activities (*pravrutti*), in the form of the



King Janak has an appreciation of the importance of discourses about God. Therefore, even though his kingdom is ablaze, he remains focussed on the discourses, whereas, the other sages immediately go to collect their possessions

religion (*dharma*), wealth (*arth*) and worldly desires (*kaam*), then, when he enters a trance, only his knowledge increases; but he does not attain the accomplished state in which the strength of his *indriyas* increases. Someone who follows the path of worldly activities may become as knowledgeable as King Janak, but still, he does not attain the accomplished state like that of Narad, Sanak, etc., and Shukji. Someone who has attained the accomplished state can go to the abodes of God, such as Shwet-dweep whilst in his same body. He also has the ability to travel to all places within this world and beyond. Only the knowledge in someone who follows the path of worldly activities, like King Janak, increases, but it does not decrease. What happens is described by Lord Shree Krishna in the Bhagwad-Gita in the verse:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

Bhagwad-Gita Chapter 2 Verse 69

“The meaning of that verse is that a restrained person is awake to that which all other creatures are asleep; and to whatever all other creatures are awake, a restrained person is asleep to. Someone whose vision remains focussed within his own soul becomes oblivious of his body, *indriyas* and *antah-karans*. Seeing this, an ignorant person believes that the knowledge decreases in a person who falls into a trance. If a person who is under the influence of the *rajas*, *tamas* and malign *sattva* attributes answers this question, he would definitely say that the knowledge decreases in someone who falls into a trance. However, he

does not understand that he is arrogant about his own body (*deh-abhimani*) and is speaking out of foolishness. When someone falls into a trance, he behaves independently from the body, *indriyas* and *antah-karans* and still, his knowledge increases. When he returns to the *indriyas* and *antah-karans*, the knowledge gained during the trance is not lost. If he performs austerities, follows the path of renunciation and asceticism, and abandons the path of worldly activities, just as his knowledge increases, the power of his *indriyas* and *antah-karans* also increases; and he attains an accomplished state just like that of Narad, Sanak, etc., and Shukji [2].” [2]

Gadhada Middle Section Vachanamrut 20 {153}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which, Shreej Maharaj had said that just as fire enters iron, Brahm, who is the witness, i.e. Shreej Maharaj, enters the cosmos and bestows power to all entities to perform their activities [1]. Through trance, a soul attains equivalence with the Lord. Such a soul is called Brahm-roop, and his knowledge increases. If he performs austerities, follows the path of renunciation and has asceticism within him, he attains the accomplished state like that of Shukji and gains the ability to reach all places. A soul who has arrogance about his own body believes that a person's knowledge decreases when he falls into a trance. However, someone in a trance is behaving independently from the body, *indriyas* and *antah-karans* and still, his knowledge increases. When he returns to them and performs activities, the knowledge gained during the trance is not lost. If someone who can fall into a trance abandons the path of worldly activities and performs austerities, etc., he attains the accomplished state of the Lord's *Muktas*, just as Narad, Sanak etc., and Shukji have previously attained [2]. These are the two topics.

Rahasyarth Pradeepika Tika 153

Gadhada Middle Section, Vachanamrut 21

In Samvat 1878, Fagan Sud 15 (Thursday 7 March 1822), Swami Shree Sahajanandji Maharaj was presiding in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was wearing a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white turban (*pagh*) was adorned on His head. Premanand Swami and other *paramhansas* were all reciting the Vishnu-pad before Shreejimaraj's lotus face.

- (1) Shreejimaraj then said, (1) “Stop singing the devotional song (*kirtan*) and listen attentively to the narrative that I shall now give. I have listened carefully to all the scriptures that Vyasji has written for the attainment of salvation. Within all those scriptures, there is one principle. That very same principle enables souls to attain salvation. It is that the only creator and destroyer of the entire universe is God. Within all those scriptures, the episodes of God or the episodes of His *sants* are described. Also, the regulations about living in accordance with one's caste (*varna*) and stage of life (*ashram*), and the fruits attained from the observance of these regulations, which are religion (*dharma*), wealth (*arth*) and worldly desires (*kaam*), are stated. However, this does not lead to salvation. Through one's observance of the regulations about living in accordance with one's caste and stage of life, only fame and worldly riches are attained; that is the extent of the fruits attained [1].

[1]

“The only means to attain salvation is recognising God to be the creator and destroyer of everything [2].

[2]

“Just as the greatness of the *paroksh* incarnations of God, such as Ram, Krishna etc., is understood, and the greatness of the *paroksh sadhus*, such as Narad, Sanak, etc., and Shukji, Jad-Bharat, Hanuman, Uddhav, is recognised, if one understands the greatness of the *pratyaksh* God and the disciples and *sadhus* of that God in exactly the same manner, there remains nothing more to understand on the path to salvation. Whether you understand this issue after hearing it once, or after hearing it a hundred thousand times; whether you understand it today, or understand it after a hundred thousand years; there is no alternative but to understand this issue. If you were to ask Narad, Sanak, etc., Shukji, Brahma or Shiv, because they are clever, they would use different explanations to reveal that the only granter of salvation is the *pratyaksh* God and the *pratyaksh sants*. They would explain that the greatness of the *pratyaksh* God and the *pratyaksh sants* is exactly the same as the greatness of the *paroksh* Gods and the *paroksh sants*. Someone who has formed such a firm determination has understood the principle in its entirety. Such a person never falls from the path of salvation. Although Brahma, Shiv, Bruhaspati, Parasar, etc., fell from the religious decree because of influences such as lust, they did not fall from the path of salvation because they had this kind of firm determination about the greatness of the *pratyaksh* God and the *pratyaksh sants*, i.e. they understood them to be as great as those who existed previously. This is the essence of all the scriptures [3].”

[3]

On that same day, during the evening, Swami Shree Sahajanandji Maharaj departed from the court of Dada Khachar in Gadhada on horseback, and went to Shree Laxmi Vadi. Here, He presided on a dais, placed on the platform under the mango tree. He was wearing a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white turban (*pagh*) was adorned on His head, which had been decorated with a tassel of yellow flowers. Posies of *mogra* flowers were placed over His ears and a garland of *mogra* flowers was adorned around His neck. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (2) Shreejimaharaj said, “Listen! I shall ask you a question. (2) When a soul enters the dream (*swapna*) state and sees the different creations and indulges in experiencing those various creations, does the soul itself take the form of those creations, or does the soul, through its thoughts, create those forms in the dream? Just as the creations are formed in the dream state of souls, they are also formed in the dream state of those in the Ishwar category, such as Brahma. Do they themselves take the forms of those creations or are they formed through their own thoughts? Alternatively, does the Lord, who is superior to the soul and the Ishwar category, form the creations that are experienced in dreams? Answer that question.” Then, everyone answered in accordance with their own intelligence, but no-one was able to give a satisfactory answer. So Shreejimaharaj said, “Neither the soul or Ishwar creates the forms that arise in dreams, nor do they take the forms of those creations. What happens is that the Lord, who transcends the soul and Ishwar, and is the granter of the fruits of past deeds, creates the world that is experienced in the dreams, according to the deeds that are performed by the particular soul or Ishwar [4].”

[4]

“The unsteadiness and illusionary features of the forms created in dreams are because of where they originate from. The region of the throat is such that at one place, numerous types of forms are seen. This is similar to a temple made of glass. If a lamp is lit in one place, numerous lamps are seen. Similarly, due to the association with the region of the throat, one thought is seen in many ways. A knowledgeable person understands that where a place is the predominant influence, only that place is the main influence; where there is a predominance of time (Kaal), only time is the main influencing factor; where one’s deeds dominate, only the deeds are the main influencing factors; and where the Lord is predominant, only He is the main influencing factor. However, once a fool has understood the predominance of a particular factor, he thinks that this alone is the influencing factor. If he has understood time, he believes that it is the main factor. If he has understood his deeds, he believes that only they are the main factors. If he has understood Maya, he believes that Maya is the main factor. However, such a fool cannot understand how particular factors may predominate under different circumstances. In contrast, someone who has knowledge is able to distinguish the predominant factor in different situations. God is the inspirer of all the influences, i.e. place, time, deeds and Maya, and by His own will, He allows the particular

factors, i.e. place, time, etc., to become predominant. They are all dependent on the Lord, in the same manner that the Shishumar Chakra is dependent on the Dhru-mandal, and the way subjects are dependent on the king. In the kingdom, there may be a minister and a secretary, but they can assert their authority only as much as the king allows. If the king does not allow a particular task, they have no authority at all to continue with it. Similarly, the place, time, one's deeds and Maya can do only as much as the Lord allows them to do. Without the will of the Lord, they cannot do even the smallest of tasks. Therefore, the doer of everything is the Lord alone." After giving this narration, Shreejimaraj returned to the court [5].

[5]

Again, on that same day, during the middle of the night, Shreejimaraj went to the living quarters of the *sadhus*. All the *sadhus* bowed down to Shreejimaraj and sat down.

- (3) Shreejimaraj then said to the *munis*, (3) "A thought came to Me. For that reason, I have come to you at this time. I have the understanding within My mind, that in the world, only someone who has land, property, money or wealth, is indeed, the immensely troubled person; and only someone who does not have money, wealth or kingdoms, is a happy person [6].

[6]

"For that reason, We have had the temple of Shree Nar-Narayan built in Shree-nagar [Amdavad], and others will also be built. You must not inspire anyone who does not have faith (*shradha*) to join that cause. If it is the will of Shree Nar-Narayan Dev, the temple will be created; if it is not his will, it will not. For that purpose, we must not behave in a manner that could cause distress to anyone. When there is a celebration on the festival days such as Janmashtami, etc., sometimes, by the will of Shree Nar-Narayan, articles costing thousands and millions of rupees are used during the festivities; sometimes, the celebration comprises of offering only a basil (*tulsi*) leaf. One should welcome whatever happens naturally, but must never be insistent on any matter. If someone, because of his own faith, wants to offer a piece of land, farm, village, or region to Shree Nar-Narayan Dev, then let him happily give it. However, we must never coerce anyone [7]."

[7]

- (4) Then, having become pleased, Shreejimaraj asked a question to the *sadhus*. (4) "Who does one call an *Ekantik* disciple of God?" Muktanand Swami then answered the question in accordance with his understanding, but it was not appropriate. So Shreejimaraj said, "A true *Ekantik* disciple is someone who believes himself to be Brahm-roop, and continues in his religious decree with devotion, i.e. worshipping, remembering, and having *upasana* for Par-brahm [Lord], who is Shree Purushottam. Physically, he does not allow himself to deviate from the *vartmans* that have been decreed by the Lord. Such a person should be known to be an *Ekantik* disciple [8].

[8]

"Sometimes, the actions of such *Ekantik* devotion are not seen within the world. At such times, they remain within Shree Nar-Narayan. Shree Nar-Narayan Himself behaves like the *Ekantik* disciple and imparts the teaching of *Ekantik* devotion to the disciples who have resorted to His patronage. Such *Ekantiks* are not found anywhere else except for this *Satsang* [9].

[9]

“Elsewhere, if there is *upasana* in a particular faith, there is not any knowledge about the soul (*aatma-gnan*) and asceticism (*tyaag*). In other faiths, there may be knowledge about the soul, but there is no asceticism and *upasana*. In certain faiths, there may be asceticism, but there is no knowledge about the soul and *upasana*. At the present time, there are many such *Ekantik* disciples within this *Satsang*, who are complete with all these aspects.” After giving this narrative, Shreej Maharaj returned to His own quarters [10].

[10]

Gadhada Middle Section Vachanamrut 21 {154}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut amongst which, there are three merciful statements. In the first question, Shreej Maharaj has stated that by observing the regulations regarding living in accordance with one's caste and stage of life, worldly fame is attained and one remains physically contented [1]; however, salvation is attained only by recognising God to be the creator and destroyer of everything [2]. Just as people believe in the *paroksh* incarnations of Ram, Krishna, etc., and understand them to be the Lords of Vaikunth, Golok, etc., and believe their disciples to be the attendants of those abodes; someone who understands Shreej Maharaj to be the Lord of Akshardham, recognises His disciples to be the attendants in His abode, and realises that He is the creator and destroyer of all, never falls from the path of salvation [3]. In the second question, through Mul-purush, God creates the forms that the souls, Vairaj-purush and Pradhan-Purush visualise and experience in the dream state [4]. The factors of place, time, etc., can only do as much as God allows them to do [5]. In the third question, Shreej Maharaj has stated that a person who has a village, land, money or riches remains troubled, whilst someone who does not have such things, remains contented [6]. If someone offers land, a farm, a village or a region to the Lord with faith, it is appropriate, but one must never coerce anyone to donate them [7]. In the fourth question, an *Ekantik* disciple is someone who believes himself to be Brahm-roop and who, whilst remaining according to the path of righteousness, performs devotion, meditation and remembrance of Par-Brahm, i.e. Shreej Maharaj; has *upasana* for Him; and does not allow himself to deviate from the *vartmans* that God has decreed [8]. When God manifests, He propagates *Ekantik* devotion [9]. *Ekantik* devotion does not exist in other faiths [10]. These are the ten topics.

Q1 In Q.1 T.2, Shreej Maharaj has stated that by knowing Him to be the creator and destroyer of all, salvation is attained. If someone did recognise Shreej Maharaj to be the creator and destroyer of all, but does not observe the regulations about living in accordance with his caste and stage of life, does he attain salvation or not?

Ans Salvation is attained only by knowing Him to be the creator and destroyer of all and also firmly observing the regulations of living in accordance with caste and stage of life. If any of these two is not present, salvation is not attained. This is stated in GMS.35 T.4: if someone has *upasana*

for God, but does not observe the religious decree, he does not attain salvation. Such a person has been called highly despicable person (*chandal*). Therefore, both *upasana* and the religious decree must be maintained; only then can salvation be attained.

Q2 In Q.1 T.3, it is said that if one were to ask Narad, Sanak etc., and Shukji, Brahma and Shiv, they would reveal the greatness of the *pratyaksh* God and *pratyaksh sants*. However, those such as Narad are not visible at present, so how can one ask them, and how are they able to reveal the greatness of Shreejimaharaj?

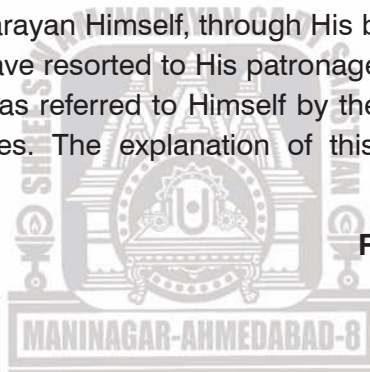
Ans Narad, etc., revealed the greatness of whichever incarnation they encountered. Similarly, at the present time, God's *sants* and disciples exist. If they were asked, they would reveal the greatness of the *pratyaksh* God, i.e. Shreejimaharaj, and of *Muktas*. Shreejimaharaj has referred to His *sants* and disciples using the pretext of Narad, etc.

Q3 What is the manner of inspiring someone, for it to be regarded as being coercion?

Ans If someone is inspired to give a donation to the Lord, which is greater than the capacity of the person, it is regarded as coercion.

Q4 In Q.4 T.9, it is stated that Nar-Narayan Himself, through His behaviour, imparts the teaching of *Ekantik* devotion to those who have resorted to His patronage. Who is being referred to here?

Ans In this context, Shreejimaharaj has referred to Himself by the name Nar-Narayan. He teaches *Ekantik* devotion to His disciples. The explanation of this is given in the Rahasyarth of GFS.8 Q&A.7.



Rahasyarth Pradeepika Tika 154

Gadhada Middle Section, Vachanamrut 22

In Samvat 1878, Fagan Vad 10 (Monday 18 March 1822), Shreejimaraj awoke in the middle of the night and went to the front of the temple of Shree Vasudev Narayan, at the court of Dada Khachar in Gadhada. Here, He presided on a dais facing South. He was dressed entirely in white clothing. At that time, He called for all the *sadhus* and disciples, so they assembled before His lotus face in a congregation.

- (1) Shreejimaraj said to the *sadhus*, (1) “I shall now narrate an issue, so all listen. Consider two armies who are prepared to fight each other. Each side has erected its flag of victory opposite the other side. The same thought exists in the minds of both; they want to remove the victory flag of the other side and establish their own in its place. However, they do not have any thoughts about the possibility that their own flag of victory may be taken, or whilst doing this, many heads may roll and rivers of blood may flow. They do not have even the slightest fear of this. This is because they are courageous and so they have no fear of death. In contrast, thousands of thoughts about fleeing arise in a coward. The coward will also think that if his army wins, he will loot the opponent’s money and weapons. However, the soldiers of both kings who are courageous do not have fear of death, nor do they have any desires about looting others. Their sole aim is to remove the opponent’s flag of victory and win the battle. This is only an example. The principle that should be understood from it is that the abode of God is represented by the flag of victory, and an ardent disciple of God is represented by the king’s brave soldier. In this world, regardless of whether he encounters honour or insult; physical pleasures or pains; bodily disease or health; or his body stays alive or dies, no thoughts about the extent of the difficulties that he may encounter, or the kinds of happiness that may be enjoyed, arise in his heart. Neither of these two kinds of feelings occurs within his heart. Within the heart of such a disciple, the only firm determination that exists is, ‘during this very birth, I want to reside within the abode of God, but I do not want to be tempted by anything else along the way.’ Conversely, a disciple of God who is arrogant about his body (*deh-abhimani*) is represented by the cowardly soldier. Whilst performing the worship of the Lord, thousands of different thoughts arise within him, such as, ‘if the *vartmans* become severe, I will not be able to endure them, but if the *vartmans* are not severe, I will be able to tolerate them.’ He also contrives to behave in a way that not only brings him worldly contentment, but also appeasement within the *Satsang*.’ Such a disciple is represented by the coward [in the example]. No kinds of desires relating to the body or the universe arise in those who are brave, i.e. ardent disciples [1].” [2]
- (2) Then, Shreejimaraj spoke of His own personal experience. (2) “When I went to Amdavad to perform the installation ceremony of Shree Nar-Narayan Dev, thousands of people had gathered to take part in the festival. When the installation ceremony of Shree Nar-Narayan Dev had concluded and the eighty-four classes of Brahmins of Amdavad had finished dining, I became ready and departed from there. I went to Jetalpur where I stayed the night. Then,

after reaching there, I started thinking about the way that I could erase the memory of all the people that I saw and all the activities that I saw. Whilst trying to forget all this, immense pain was felt within My heart and I became physically ill. From there, I went to Dholka, where I remained for the night. With the same thought in My mind, I walked from Dholka and went to the forest of Ganesh Dholka besides the village of Koth, where I stayed the night. I started thinking about something, as a result of which, I forgot about My own body. Then, I also forgot all about the different activities that had occurred. It was as if I had never gone to Lake Kankaria, and the festival had not even taken place. No such thoughts remained. I had eliminated the memory in this manner [2].

[2]

“When the worldly thoughts ceased, I was able to look within Myself. I started to visualise extraordinary wonders. I started to see the pleasures of the deities. Hence, I started seeing the infinitely many types of aircraft, celestial damsels, clothes and jewellery. It was as vivid as if they were all here, in the land of the mortals. However, within My heart, I had no liking for anything other than for Shree Nar-Narayan. In the same way that I consider the five sensations of this world to be insignificant and consequently My mind is never enticed by them, My mind was not attracted by anything that is associated with the abodes, such as the abodes of the deities and Brahm-lok. Seeing this, all the deities started to praise Me, and told Me, ‘You are truly an *Ekantik* disciple of Shree Nar-Narayan because Your mind is not leaving God aside and becoming attracted to anything else.’ Intense courage entered My heart having heard their words. I then said to My mind (*man*), ‘I know what your real form is. If you have thoughts about any object, other than God, I will annihilate you.’ I also said to My intellect (*buddhi*), ‘if you develop a determination for anything other than for God, you will be in trouble.’ To My *chitt*, I said, ‘if you contemplate about anything other than God, I will destroy you.’ Similarly, I told My ego (*anankar*), ‘if you have arrogance about anything other than My servitude to God, I will eradicate you.’ As I then became completely oblivious to the objects of this world, I became totally oblivious to the objects that are associated with the abodes, such as the abodes of the deities and Brahm-lok. When all these thoughts were discarded, the illness that had occurred as a consequence of those thoughts occurring was cured. Someone who is a disciple of God should behave in the same way.” In this manner, Shreejimaraj narrated His own experiences for the betterment of disciples, but actually, He is the *sakshat* Shree Krishna Purushottam Narayan [3].”

[3]

- (3) Then, Shreejimaraj said, (3) “The characteristics of an *Ekantik* disciple are narrated in the Vasudev-mahatmya scripture. It states that someone who is an *Ekantik* disciple does not believe that his physical form is his true form; he considers his soul to be his form. Whilst observing the religious decree (*dharma*), spiritual knowledge (*gnan*), and asceticism (*vairagya*), he performs the devotion of God. He does not have any yearning for objects other than for God [4].

[4]

“One becomes a *sadhu* of this kind by worshipping God; there exists no greater status than that of such a *sadhu*. Consider a king and his queen. It can be said that the extent of the queen’s kingdom is the same as that of the king’s; and the queen has as much authority as the king does. In the same way, the efficacy of that *sadhu* is the same as that of God. For that reason, the *sadhu* must not wish to attain the insignificant pleasures of the world. This is because when he attains the abode of God, in the same manner that the Ishwars, i.e. the Lords of the infinitely many cosmoses, such as Brahma, bring countless types of articles as gifts for God, they also bring such articles for that *sadhu*. Also, due to the efficacy of God, that *sadhu* acquires extraordinary prowess and abilities. Whilst keeping such a great thought within the heart, one must never desire anything other than God. If someone has obtained a wish-fulfilling gem (*Chintamani*), he must carefully preserve it, because someone in possession of the wish-fulfilling gem attains whichever object he wishes for. Similarly, a disciple of God should hold on to the wish-fulfilling gem, in the form of God’s *Murti*, and must never disregard it. That person will then attain everything [5].”

[5]

Gadhada Middle Section Vachanamrut 22 {155}

Rahasyarth Pradeepika Tika

There are three merciful statements in this Vachanamrut. In the first question, Shreejimaraj has stated the characteristics of courageous and cowardly disciples [1]. In the second, by talking about one of His own instances, He has described the manner in which His disciples can forget about worldly issues [2]; and one must never be tempted by any prowess, including those of Akshar etc. [3]. In the third, the characteristics of God’s *Ekantik* disciple are stated [4]. Using the example of a king and queen, He has stated that the greatness of His *Muktas* is just like His own [5]. These are the five topics.

Q1 In Q.2, the episodes, i.e. the installation ceremony of Nar-Narayan Dev and the feeding of the eighty-four classes of Brahmins at Kankariya, are described as being activities; and therefore, one should erase them from memory. However, in GFS.3, it is said that one should remember God’s episodes. How should this be understood?

Ans In GFS.3, it is stated that one should remember the episodes because there is a possibility that the *Murti* that one visualises within the *antah-karans* may be forgotten. Here, the manner of realising the *Murti* within one’s soul has been shown: by eliminating even His episodes from the mind, remaining in solitude, believing the soul to be *Brahm-roop*, and contemplating on His *Murti*, the *Murti* can be attained; and in this manner, one can become a *Mukta*.

Q2 Shreejimaraj is Himself God; so what is the reason that He says that He eliminated the activities from His memory?

Ans By using Himself as an example, He has shown the manner by which His disciples can forget about worldly issues.

Q3 In Q.2 T.3, the deities are mentioned. Who are they? Also, Shreejimaraj is Himself God. So why did the deities refer to Him as a disciple?

Ans In this context, Indra and Brahma are referred to as the deities. As Shreejimaraj was not at all enticed by their pleasures, the deities inferred that because He was not being tempted by their wonders He must be an *Ekantik* disciple of God. Thinking this, they referred to Him as a disciple, but they were not able to recognise Him as being God.

Q4 In Q.3 T.4, a yearning is mentioned. How many different types of yearnings are there?

Ans Desires for the worldly pleasures is referred to as worldly yearnings. Desires for the prowess of Mul-purush, Brahm, Mul-akshar, etc., are the yearnings in the form of prowess. When both these types of yearnings are eliminated, one becomes a *sadhu*, i.e. a *Mukta*. Shreejimaraj has stated that such a *Mukta* has the status like that of a queen.

Q5 In Q.3 T.5, it is stated that the Lords of the infinite millions of cosmoses, such as Brahma, bring articles as gifts and pray to Shreejimaraj and His *sadhus*. Who are they?

Ans In this context, Mul-purush, Brahm and Akshar are referred to as the Ishwars such as Brahma.

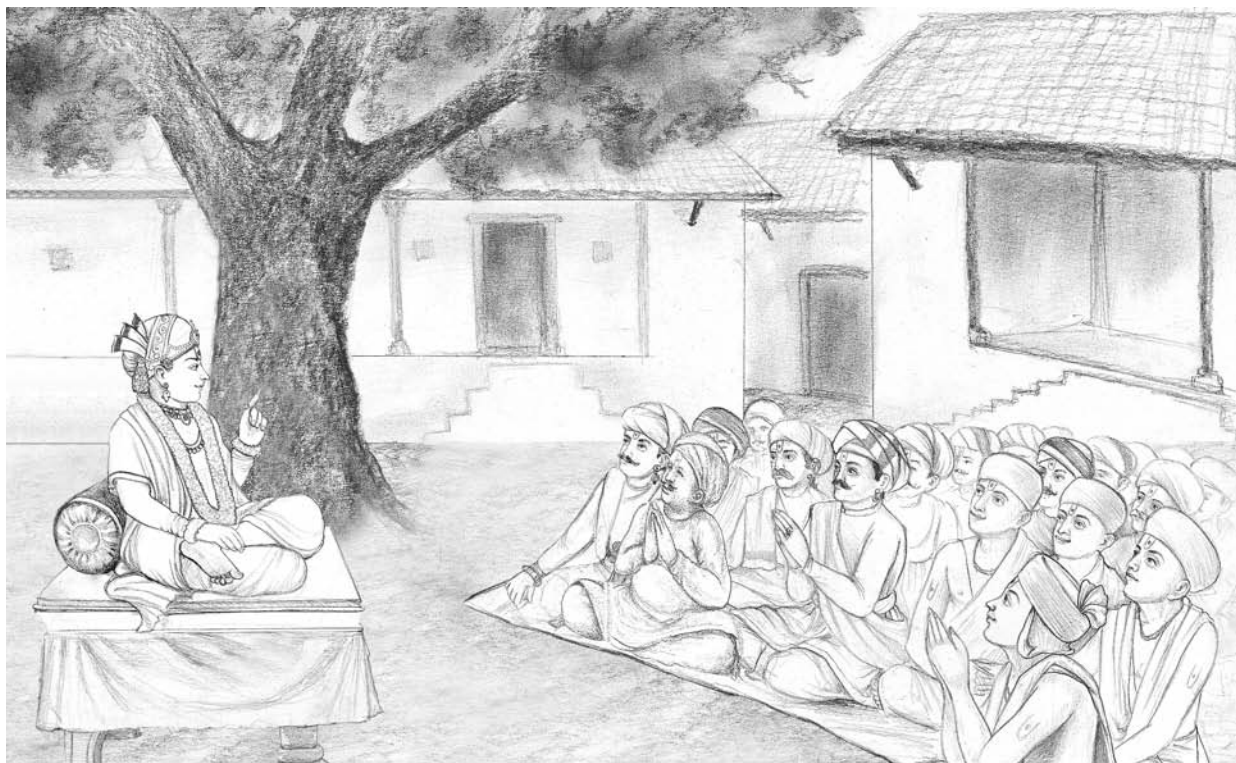
Q6 Shreejimaraj has said that when His *sadhus* attain His Akshardham, the Lords of infinitely many cosmoses pray to them. However, in the Rahasyarth of S.5 Q&A 1, it is stated that other than the *Muktas* of Shreejimaraj, no-one has any contact with the *vyatirek Murti* of Shreejimaraj. If they do not have any contact, how are they able to offer gifts and pray to Him?

Ans Here, Shreejimaraj has indicated the greatness of His disciples. He has said that in the same manner that they all pray to Him, they also pray to His *Muktas*. That prayer is performed here; it does not say that they go to Akshardham to perform it. Moreover, it is said that His *sadhus* attain Akshardham, meaning, when the *sakshatkar* of Shreejimaraj's *Murti* is achieved within the soul, Akshardham has been attained. Therefore, it should be understood that when Shreejimaraj is visualised within one's soul, Akshar, etc., also pray to those individuals.

Rahasyarth Pradeepika Tika 155

Gadhada Middle Section, Vachanamrut 23

In Samvat 1878, Jeth Sud 11 (Friday 31 May 1822), Swami Shree Sahajanandji Maharaj was presiding in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. A white turban (*pagh*) was adorned on His head and He was wearing a white scarf (*khes*). A white shawl (*chadar*) was draped around Him. A congregation of *munis* and disciples from different regions had assembled before His lotus face. Shreejimaraj said,



Shreejimaraj presides amongst an assembly of munis and disciples at the court of Dada Khachar in Gadhada

- (1) (1) “Today, I thought about the nature of the mind. I did not perceive the mind to be separate from the soul. The mind itself is a ray of the soul; it is not separate from it. The nature of the mind seemed to be like the intense heat of the summer and the bitter cold of the winter. When that intense heat or bitter cold enters the body of an individual, that person dies. Similarly, when the mind moves towards the sensations through the *indriyas*, if those sensations are such that they lead to misery, the mind becomes hot like the intense heat of summer; and if the sensations are such that they lead to happiness, the mind becomes cold like the bitter cold of winter. After experiencing the sensations that lead to misery, which cause intense heat, and they enter the heart of a soul, they make that person extremely miserable, and leads him to fall from the path of salvation. Such a person should be known to have died from the effects of intense heat. When that mind experiences the pleasures of the sensations that

lead to happiness, which causes bitter cold, and they enter the heart, they make that person extremely happy, and lead to his downfall from the path of salvation. Such a person should be known to have died from the effects of the bitterly cold winds from the Himalayas. A person, whose mind does not become hot by experiencing sensations that lead to misery, and does not become cold when it sees sensations that lead to happiness, i.e. his mind remains unchanged, should be known to be an eminently religious (*param bhagwat*) *sant*. However, developing the mind to behave in this manner is no small feat, because the nature of the mind is like that of a child's. A child will try to grab hold of a snake, a flame, or an unsheathed sword. If the child is not allowed to touch them, he becomes upset; and if he is allowed to touch them, it also caused him distress. In the same manner, if the mind is not allowed to experience the sensations, it becomes hurt; and if it is allowed to experience them, it becomes averse from God, and consequently, becomes immensely distressed. Therefore, only a person whose mind has become indulgent in God and which does not become hot or cold by associating with the sensations, should be known as being a *sadhu* [1].” [1]

Gadhada Middle Section Vachanamrut 23 {156}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has said that only a person whose mind does not become heated when it encounters sensations that lead to misery, does not become cold when it encounters sensations that lead to happiness, and only indulges in Him, is an immensely religious *sant* [1]. This is the one topic.

Q1 Here, in this Vachanamrut, the mind is not said to be separate from the soul. However, in L.14 T.1, it is said that the mind must never be trusted; and in GLS.6 T.2, it is said that the mind is a friend of the soul. According to these, the mind is separate from the soul. How should this be understood?

Ans In J.2 Q.2, it is said that through the mind and *indriyas*, the inclination of the soul comes and experiences the sensations; also in L.15 Q.1, the soul experiences the sensations through the *indriyas* and their deities; and in GMS.63 T.1, the inclination of the *indriyas* and *antah-karans* has been said to be the inclination of the soul, and the soul owns the mind. Therefore, due to the congruence of the soul and mind, in this context, the mind is said to be a ray [of the soul].

Rahasyarth Pradeepika Tika 156

Gadhada Middle Section, Vachanamrut 24

In Samvat 1879, Shravan Sud 8 (Friday 26 July 1822), Swami Shree Sahajanandji Maharaj travelled on horseback from the court of Dada Khachar in Gadhada and reached Laxmi Vadi, where He presided on a platform facing North. He was dressed entirely in white clothing. A garland of *mogra* flowers were adorned around His neck and a tassel (*tora*) of *mogra* flowers was hanging from His turban (*pagh*). A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Muktanand Swami asked Shreejimaraj a question. (1) “Oh Maharaj! Does a disciple who has a resolute conviction about God, encounter any kind of hindrance or not?” Shreejimaraj replied, “A disciple may be resolute according to two philosophies; the Yog and the Sankhya. A disciple of God whose conviction accords to the Yog philosophy constantly focuses his inclination towards the *Murti* of God. A disciple of God whose conviction is in accordance with the Sankhya philosophy has an understanding about the happiness that is associated with humans, and the happiness associated with the Siddhs, Charans, Vidhadhars, Gandharvs and the deities; and he also knows about the pleasures that exist within the fourteen Loks, i.e. ‘this particular pleasure will yield this much contentment.’ He also considers the intrinsic miseries that follow such pleasures. Consequently, he becomes averse to any apparent pleasure that is associated with that definite misery and maintains firm affection only for the Lord. In this manner, someone whose conviction accords to the Sankhya philosophy has the strength of understanding; and someone whose conviction is in accordance to the Yog philosophy relies only on constantly focussing his inclination towards the *Murti* of God. However, if he were to encounter any kind of hindrance due to the influence of an unfavourable place, time, etc., the inclination that was affixed to the *Murti* of God would attach itself to something else. This is because the person whose conviction is based on the Yog philosophy has a limited strength of understanding. Such a disciple can therefore encounter hindrances. However, a person who possesses both kinds of conviction, according to the Sankhya and Yog philosophy, does not face any problems. Such a disciple of God is never enticed by any other object other than the *Murti* of God. He understands that except for the Akshardham of God, the *Murti* of God that presides within that abode and the disciples of God who reside in there, all the other Loks, the deities who exist in those Loks, and the affluences of those deities, are all perishable. Realising this, he maintains a firm affection only for God. Therefore, no kind of hindrance is encountered by such a disciple [1].”

[1]

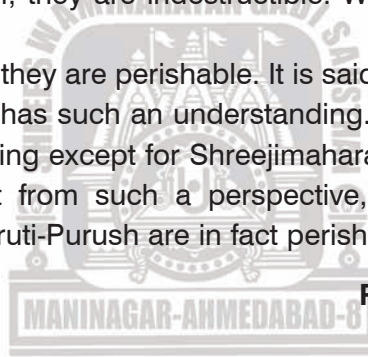
Gadhada Middle Section Vachanamrut 24 {157}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that a disciple who has conviction according to the Sankhya philosophy has determined the pleasures and pains related to each category of the different entities, and has therefore developed an aversion towards them. He maintains affection only for God. Such a person possesses such strength of understanding. Due to an unfavourable place, time, etc., the inclination of a person whose conviction is based on the Yog philosophy can become attached to something else, other than God's *Murti*. If a person has both of these kinds of conviction, he cannot be enticed elsewhere, other than to the Lord. This is because such a person realises that other than God, His *Muktas* and His Akshardham, the affluences of other deities are all perishable. He consequently maintains affection only for God. Such a person therefore never encounters hindrances [1]. This is the one topic.

Q1 It is stated that a disciple realises that except for God, His *Muktas* and abode, all other Loks, deities and affluences are perishable. In that case, Ishwar, Brahm and Akshar are all included within 'all other deities'. However, they are indestructible. Why have they been referred to as being perishable?

Ans Shreej Maharaj has not said that they are perishable. It is said that a disciple, whose inclination has attached to Shreej Maharaj, has such an understanding. This is because within the vision of that disciple, there exists nothing except for Shreej Maharaj. He does not perceive anything else. In GFS.51, it is said that from such a perspective, nothing except Purushottam is perceived. The creations of Prakruti-Purush are in fact perishable.



Rahasyarth Pradeepika Tika 157

Gadhada Middle Section, Vachanamrut 25

In Samvat 1879, Shravan Vad 6 (Thursday 8 August 1822), Swami Shree Sahajanandji Maharaj was presiding on a dais in the vestibule of the south-facing room, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said to all the *paramhansas*, “Listen! I shall ask you a question. (1) There is one disciple of God who is an ascetic (*tyagi*). Physically, he staunchly observes the *vartmans*, but internally, he has an intensely strong passion to indulge in the sensations. However, he does not physically indulge in them. Such is the ascetic. Another disciple is a *gruhasth*. Physically, he associates with wealth and women, but internally, he remains free of worldly passions in all respects. When these two individuals leave their bodies, what will they attain? Will both attain the same, or will there be any disparity? Consider the distinctions of these two and give an answer to each of the questions separately.” Gopalanand Swami then said, “When the ascetic leaves his body, because he has an intense passion to experience the sensations, God makes him take the body of a wealthy *gruhasth*, either in the mortal world or in the abodes of the deities. Here, he encounters an abundance of sensations for him to indulge in. In the abodes of the deities, he experiences the sensations that are attained by someone who has fallen from his union with God (*yog-bhrasht*), as stated in the Bhagwad-Gita. When the *gruhasth* disciple leaves his body, since he is free of worldly passions, he will attain the Brahm-pur abode of God and reside at the lotus feet of God. When the aforementioned ascetic becomes satiated with indulging in the sensations, he will become averse to them; and with remorse in his mind, he will worship God. Consequently, he will become dispassionate about worldly desires and attain the abode of God [1].” [1] Shreejimaraj said, “What you have said is correct. That is its exact answer.”
- (2) Then, Muktanand Swami asked, (2) “If someone does have such strong worldly passions but wishes to eradicate them, what means should he adopt in order to destroy them?” Shreejimaraj replied, “Just as Uka Khachar has become obsessed about serving the *sants* (Shree Sahajanand-swami-chari Chapter 161), if a person becomes obsessed about serving God and His *sants*, and cannot remain for even a fraction of a moment without it, then, all the vile passions within his *antah-karans* are destroyed [2].” [2]
- (3) Swayamprakashanand Swami then asked a question. (3) “Oh Maharaj! What means can be performed by which God becomes extremely pleased?” Shreejimaraj replied, “Consider the affection and humility that someone with only twenty kilograms of grain in his home has for *sants*. If he subsequently attains the sovereignty of a village, or the sovereignty of five villages, or the sovereignty of fifty villages, or the sovereignty of a hundred villages, or even the sovereignty of the entire globe; and even in those circumstances, he has the same affection for the *sants* and remains as humble and obedient towards them as he was when

he was a pauper; and even if he attains the sovereignty of Indra-lok and Brahm-lok, he remains with the same humility and obedience before the *sants*; or if that person is an ascetic, he performs the menial services for the *sants* when he attains the prowess equivalent to that of God, as he did in the beginning when he was a lowly ascetic; and he does not assert his authority over other *sadhus* and does not try to compete with them, then, God becomes immensely pleased with that individual [3].”

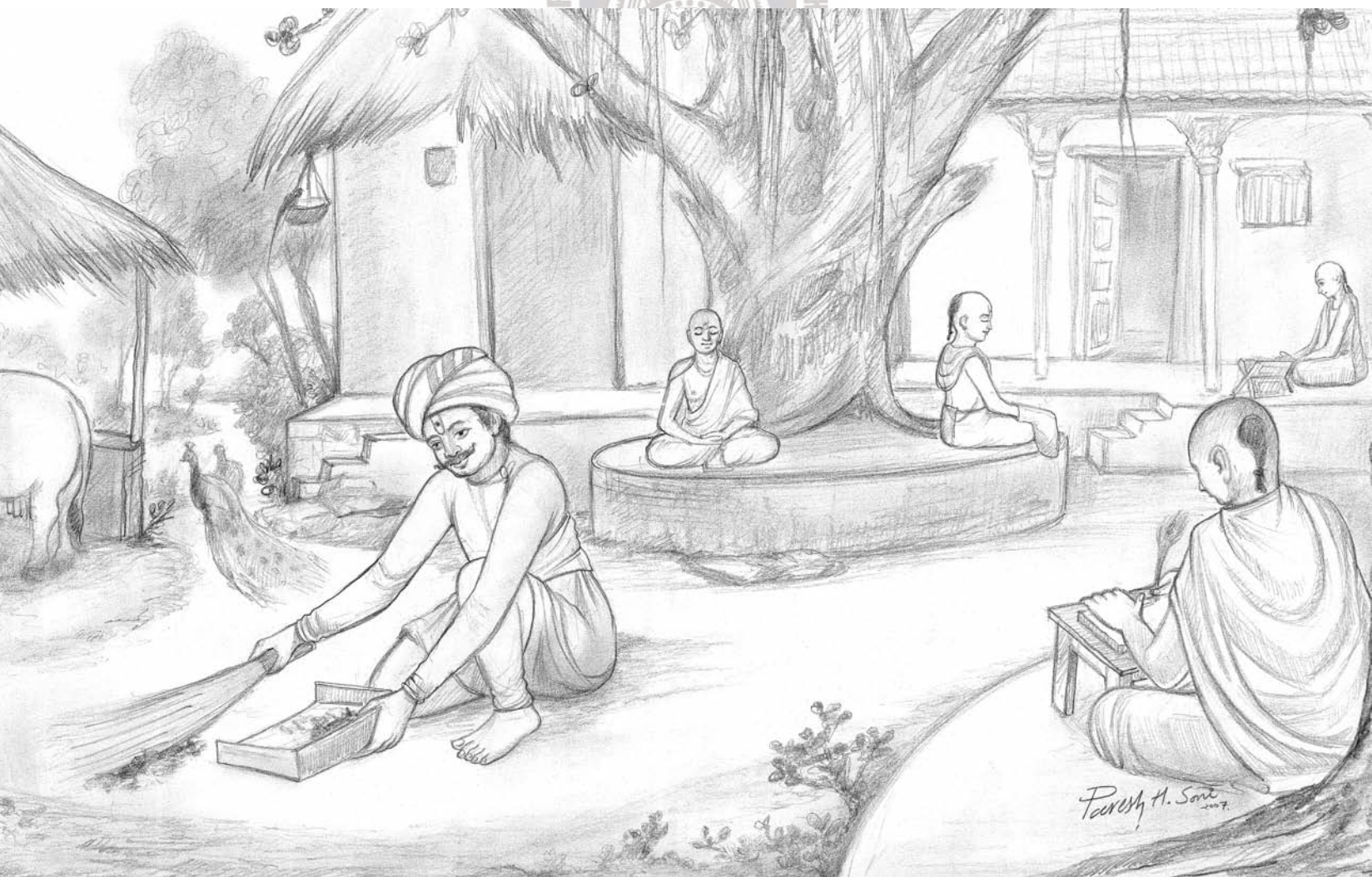
[3]

Gadhada Middle Section Vachanamrut 25 {158}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. In the first, Shreejimaraj has stated that when a *gruhasth* within whom no kind of passions exist leaves his body, he attains Akshardham. Whereas, an ascetic within whom such passions do exist, has to assume another body [1]. In the second question, if someone becomes obsessed about serving the *sants*, all his vile passions are destroyed [2].

Uka Khachar offers his services to the *sants* by performing menial tasks. If a person remains obsessed about serving God and His *sants* in this manner, the vile passions in his antah-karans are destroyed





A disciple bows down to a sant when he is poor. He then attains great wealth, but still, he has the same affection and humility for the sant. By that, God becomes immensely pleased with him

In the third, if a *gruhasth* attains the supreme [worldly] sovereignty or the status of Brahma, etc. yet still, he remains humble and obedient before *sants*; and if an ascetic attains prowess, which is like that of God, and still, he remains humble and obedient, then, Shreej Maharaj becomes extremely pleased with them [3]. These are the three topics.

Q1 In Q.3, it is stated that a *gruhasth* may attain the sovereignty of Indra and Brahma. How would he attain these? Also, it is said that an ascetic may attain the prowess that is similar to God. What should be known as this prowess?

Ans Whilst in his body, a person may go to the Loks of Indra and Brahma and take up their positions, just as Nahush and Arjun did. If someone attains such ability, it is said that he has attained the sovereignty of Indra and Brahma. When a person possesses the prowess of Shreej Maharaj, he has the capability of uplifting innumerable souls. In other words, he becomes like the *Siddh-muktas*. That prowess consists of being unaffected (*nirlep*), unattached (*asangi*), invariable (*nirvikar*), etc.

Rahasyarth Pradeepika Tika 158

Gadhada Middle Section, Vachanamrut 26

In Samvat 1879, Bhadarva Sud 11 (Wednesday 28 August 1822), during the night, Shreejimaharaj was presiding in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaharaj said, (1) “Someone who is a disciple of God must never do anything that displeases God or God’s disciples. He should discard anything that could cause a hindrance in his worship of God, even if it is his own family or loved ones. If he has a temperament that God dislikes, he would discard it, in the same way that enemies would be forsaken. He should never side with an individual who is averse to God, in the same way that Bharatji did not side with his mother [1].

[1]

“Someone who is a disciple of God predominantly perceives flaws to exist within himself. Anyone who perceives flaws in others whilst considering only virtues to exist in himself may be a disciple, but still, he is somewhat averse to God [2].

[2]

“If knowledge about the soul (*aatma-gnan*), asceticism (*vairagya*) or the religious decree (*dharma*) are causing a hindrance to a disciple of God whilst he performs devotion to God, he would abandon even these and maintain prominence only about devotion to God. If they were beneficial in his devotion to God, they would be accepted. Only someone who has this understanding can be called a complete disciple of God [3].

[3]

“Regardless of how great someone may be, if he perceives flaws in others and recognises only virtues to exist in himself, he faces a hindrance in his path to salvation. Take the example of Radhikaji, who was extremely eminent, but when she perceived a flaw to exist in God, the *tamas* attribute polluted her love [for God]. As a result of this, she quarrelled with Lord Shree Krishna and Shreedama. Shreedama cursed her and so she fell from Golok and took birth at the home of a cow herder; and in this manner, she had to accept a man, other than God, to be her husband. Thus, she had to face such extremely severe humiliation. Also, Shreedama believed that only virtues existed in him and perceived flaws in Radhika. Consequently, he was cursed by Radhika and had to become a demon (Shree Garg-samhita Section 2 - Vrundavan-khand Chapter 26). Actually, there is no way that anyone can fall from that abode. Those who fell, did so by the will of God. In this manner, God emphasised that even if someone as great as Radhikaji were to acknowledge only the virtues within him and perceive flaws to exist in a disciple of God, he will fall. So what then would be the fate of others? Someone who is a disciple of God must recognise only the virtues of all disciples and indeed, consider himself to be flawed. The association with the *Satsang* of someone with this understanding flourishes with each day, even if he has limited intelligence. However, without such an understanding, irrespective of how highly intelligent a person may be, he recedes from the *Satsang* with each day and ultimately, he certainly becomes averse [to God] [4].

[4]

“Furthermore, the same is true for all other situations. A king or guru may scold his servant or disciple. If that person takes that scolding in a positive manner, immense affection develops in the king or guru for him. However, if he reacts badly to the words of advice that he is being given, such affection does not develop. The ways of God are the same. When He gives words of advice, if that individual takes them in a positive manner, God becomes pleased with him. However, if he reacts adversely to them, such affection does not arise [5].” [5]

Gadhada Middle Section Vachanamrut 26 {159}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that anything that causes a hindrance whilst worshipping Him, such as relatives, or a temperament that displeases Him or His disciples, should be discarded [1]. If someone considers only virtues to exist in himself and perceives flaws in others, even though he may be a disciple, he is still somewhat averse to God [2]. Whilst performing devotion to God, if knowledge about the soul, asceticism or the religious decree causes a hindrance, one should abandon these and give prominence only to the devotion to God. Someone who does this is God’s complete disciple [3]. A disciple of God must recognise only the virtues of all other disciples, and consider himself to be flawed. Then, his association with the *Satsang* flourishes. If he perceives faults in others, he becomes averse to God [4]. If a disciple takes God’s words of advice positively, affection for that disciple develops within God. However, if he reacts adversely, such affection does not arise [5]. These are the five topics.

Q1 In T.3, it is stated that knowledge about the soul, asceticism or the religious decree could cause a hindrance in one’s devotion. How do they cause a hindrance?

Ans A person who has knowledge about the soul does not like devotion that involves serving God and His disciples. He believes that God does not become hungry, thirsty, feel cold or hot, and therefore thinks that there is no need to offer food to God, lay Him to rest, or fan Him. This constitutes the hindrance in that person’s devotion. A person who has an emphasis on asceticism has no regard for his own body. Therefore, he does not like making and offering food to God, or if someone is ill and has a wish to eat a certain food, he would have no interest in making it. This is the manner that asceticism causes a hindrance in devotion. For someone who gives prominence to the religious decree, gathering basil (*tulsi*) leaves, flowers, vegetables etc., for God, tending to the gardens [of temples] or constructing temples, would all constitute a hindrance to his religious decree. Therefore, leaving them aside, one should perform devotion to Shreej Maharaj.

Rahasyarth Pradeepika Tika 159

Gadhada Middle Section, Vachanamrut 27

In Samvat 1879, Kartik Sud 11 (Monday 25 November 1822), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the south-facing room, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. Garlands of white and yellow *guldawadi* flowers were adorned around His neck and tassels (*tora*) were hanging from both sides of His turban (*pagh*). A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

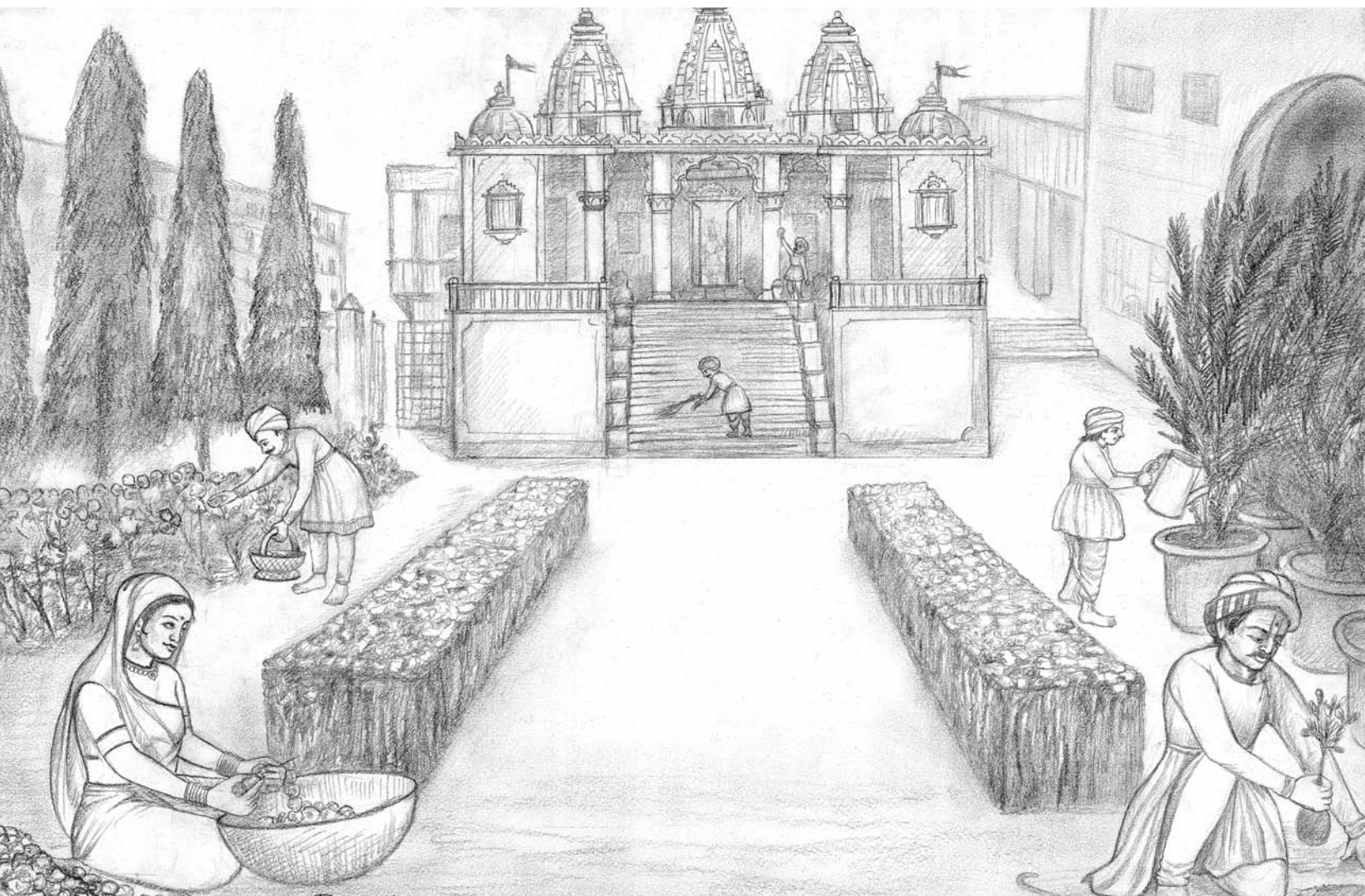
- (1) Shreejimaraj asked Muktanand Swami a question. (1) “For what reason does anger arise within you? And, how much of that reason must exist for that anger to arise? In My case, if someone wastes one rupee or a hundred thousand rupees, still, anger does not arise for My own sake. However, if someone contravenes the religious decree; or if a strong person harasses a meek person; or if someone takes the side of injustice, then, for the sake of the other person, slight anger arises. However, for My own sake, I do not get even slightly angry. When the anger arises for the sake of someone else, it only lasts for a brief moment, and no kind of enmity develops. In that manner, how does it arise in you? And, in which way does it subside?” Then, Muktanand Swami replied, “By encountering certain objects, or by seeing the insolence of someone, anger does arise towards that person, but it immediately recedes.”
- (2) Shreejimaraj then said, (2) “How does such a strength of thinking [for anger to subside] remain within you?” Muktanand Swami then replied, “Firstly, by contemplating about the greatness of God, I have realised that I do not want to have any kind of nature that would displease Him. Secondly, by seeing the paths adopted by *sants* such as Shukji and Jad Bharat, I realise that it is not befitting for such inappropriate traits to exist in a *sadhu*.” Shreejimaraj said, “The thought that drives away the forces of lust (*kaam*), anger (*krodh*), etc., is beyond the attributes of Maya (*gunatit*). This thought is inherent within your soul. Such power, which drives away lust, anger, etc., exists due to the influence of your previous births. Within you, I can see that although at first, you may become affected by the worldly objects that you encounter, ultimately, you do not remain bound by them, because you are able to sever that attachment [1].”
- (3) Then, Muktanand Swami asked, (3) “What is the reason that the deficiency remains, as a consequence of which, the hindrance arises in the first place?” Shreejimaraj replied, “The forces of each of the eight factors, such as place and time, are equal to the forces of the influence of previous births. Therefore, when one encounters these, an attachment definitely occurs, because they do not allow the [positive] influences of previous births to remain. If good and bad conduct occurs only as a consequence of the impressions of previous lives, the distinct prescriptions (*vidhi*) and prohibitions (*nishedh*) that are stated in the Vedas, Shastras and Purans, which describe what should and should not be done, all become

[1]

meaningless. However, these scriptures, which have been written by the elders, can never be falsified. When Jay and Vijay performed an inappropriate deed, they even fell from where the influences of time (Kaal), deeds (*karma*) and Maya do not exist, i.e. from the abode of God (Shreemad-Bhagwat Section 3 Chapter 15 & 16). In contrast, although the place, time, etc., encountered by Prahlad, were inauspicious, because he pleased Naradji, those influences were not able to impede him (Shreemad-Bhagwat Section 7 Chapter 7). The place, time, etc., encountered by Jay and Vijay were auspicious, but because they made those such as Sanak angry, they fell [from the abode of God]. Therefore, anyone who wishes to attain salvation should behave in whichever way pleases a *Mota-purush* [*Sat-purush*] [2].

[2]

For the eternal preservation of His upasana, Shreejimaraj has created temples. In order to please Shreejimaraj, disciples offer services such as cleaning the temple, tending to the gardens, picking flowers and vegetables for the Lord etc. This all constitutes devotion to God



“Such a *Mota-purush* becomes pleased when no kinds of malignant passions remain within one’s heart. If anger, etc., arises in an individual towards the meek, such sentiments will also arise for the *Mota-purush* and then, malignant thoughts such as anger, will also develop for his cherished deity (*Ishta-dev*). Therefore, someone who wishes to attain salvation must never have ill feelings for anyone else. If he does, such ill feelings will definitely also arise for a disciple of God, and eventually, even for God. If I have distressed even one meek person, I would think, ‘God is inherent within all. Whilst remaining in one place, He knows about everyone’s hearts. Therefore, God must also be present in the person that I have hurt, as a result of which, I have committed an offence against God.’ Realising this, I would bow down to that person’s feet and give him anything that he wants; or do anything that would please him [3]. [3]

“Furthermore, I thought and realised that if someone has extreme asceticism or immense mercy, he cannot perform the devotion of God; and this constitutes a contravention of *upasana*. In the episodes of all the staunch ascetics who have existed in the past, a contravention of *upasana* has occurred. Therefore, after pondering about this, and in order to preserve the *upasana* of the Lord, I have relaxed My asceticism and have constructed the temples of God. In this way, even if a little asceticism remains, the *upasana* will be preserved and numerous souls will resultantly attain salvation. If someone has compassion like that of a Jain [*sadhu*], how can he perform devotion to God? A disciple would have to collect flowers and basil leaves (*tulsi*) for the Lord, pick vegetables and tend to the gardens for God, and construct temples. Therefore, if someone maintains extreme asceticism and compassion, and consequently sits with inaction, he cannot perform devotion to God. When devotion no longer exists, *upasana* about God is also destroyed and as a consequence, a lineage of blind followers develops. For that reason, I have had temples built; so that the *upasana* of God is preserved eternally. Someone who has *upasana* never wavers from his religious obligations. Whilst remaining in accordance with the religious obligations, one should perform devotion to God and have *upasana* for Him. This is My principle [4].” [4]

Gadhada Middle Section Vachanamrut 27 {160}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. In the first and second, Shreej Maharaj has stated that if someone thinks about His greatness, and recalls the paths taken by the *sants*, he is able to drive away lust, anger, etc. Such thoughts are beyond the attributes of Maya. Such thoughts exist due to the influences of previous births. Such thoughts do not allow any attachment towards worldly objects to remain [1]. In the third question, Shreej Maharaj has stated that due to the influence of an adverse place, time etc., a deficiency may remain as a consequence of which, hindrances do occur initially. However, by pleasing a *Mota-purush*, those influences become unable to cause a hindrance [2]. A *Mota-purush* becomes pleased

when one does not have any malicious thoughts towards anyone. If someone has caused distress to any of His disciples, he should please that [distressed] disciple [3]. By relaxing one's leaning towards asceticism and remaining according to the religious obligations, devotion and *upasana* towards God should be maintained. That is Shreej Maharaj's principle [4]. These are the four topics.

Q1 In Q.2 T.1, it is said that at first, Muktanand Swami does become affected by worldly objects, but in GMS.62 Q.3, Muktanand Swami is said to be just like Gopalanand Swami in his devotion to humble service. Also, in K.3 Q.1, where Shuk Muni is being praised, he has been described as being like Muktanand Swami. Therefore, Muktanand Swami was a devout *Mukta* of Shreej Maharaj. What is the reason for saying that such a great individual could face hindrances?

Ans If someone who has become attached to worldly objects thinks about the greatness of Shreej Maharaj and the paths followed by *sants*, he can liberate himself from that bondage and become free. By referring to Muktanand Swami in this manner, Shreej Maharaj has given a teaching to all endeavouring (*sadhanik*) disciples. However, one should not understand that Muktanand Swami could become affected by the hindrances.

Q2 In Q.3, the places from where Jay and Vijay fell, exist within the globe of the Earth. However, it is said that time, deeds and Maya do not exist there. How should this be understood?

Ans It is said that the inauspicious place, time, deeds and Maya encountered by Prahladji do not exist in Vaikunth. However, auspicious places, etc., do indeed exist because in the same topic, it is stated that the place, time, etc., were auspicious for Jay and Vijay; and for them, there exists no Maya. What this is saying is that no Maya, in the form of deceit, exists there.

Q3 In Q.3 T.4, it is stated that someone who has *upasana* never wavers from his religious obligations. What kind of *upasana* would that person have in order for him not to waver from those obligations?

Ans If he recognises Shreej Maharaj to be eternally *sakar*; superior to all including Akshar, etc.; the doer and controller of all; He who eternally presides within his own soul; and understands Him and visualises Him to be eternally *pratyaksh* everywhere, then, that person does not fall from his religious obligations.

Rahasyarth Pradeepika Tika 160

Gadhada Middle Section, Vachanamrut 28

In Samvat 1879, Fagan Sud 2 (Friday 14 March 1823), Swami Shree Sahajanandji Maharaj was presiding on a raised platform facing West, at His own residential quarters, at the court of Dada Khachar in Gadhada. He was dressed in a white scarf (*khes*) and a white shawl (*chadar*) was draped around Him. A white turban (*pagh*) was adorned on His head. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

Pragji Dave proclaimed, “There is no scripture like the Shreemad-Bhagwat.” Shreejimaraj then said, (1) “No doubt, the Shreemad-Bhagwat is good, but actually, there is indeed no scripture quite like the Shree Vasudev-mahatmya section of the Skand Puran. This is because the religious decree (*dharma*), spiritual knowledge (*gnan*), asceticism (*vairagya*) and devotion (*bhakti*), and also non-violence (*ahimsa*), have been extensively propounded within this scripture.” After saying this, Shreejimaraj continued, “The Valmiki Ramayan and the Hari-Vansh scriptures have given much credence to violence (*himsa*). Also, by their very nature, the actions of Raghunathji (Ramchandraj) were very much like that of a warrior. Although Raghunathji had affection for anyone who resorted to his patronage, if anyone committed even a slight misdemeanour, he would immediately abandon that person. For example, even though Sitaji was very dear to him, he immediately abandoned her when she became the subject of a public scandal.” Muktanand Swami commented, “Ramanand Swami had the same sort of nature.” Shreejimaraj then continued, “My nature is not like that. I have immense compassion for a disciple of God. Amongst the Pandavas, Arjun also had a very compassionate nature. Amongst males, there is no-one like Ramchandraj and Arjun; and amongst females, there is no-one like Sitaji and Draupadi. Now, I shall state the characteristics of My own nature. I have a very compassionate nature. However, if someone betrays a disciple, I develop detest for that individual. If I hear someone speaking ill of a disciple, I would not want to speak to that person, even if there was a pressing need to speak to him. I become immensely pleased with someone who offers his services and looks after the disciples of God [1].

[1]

“My nature is such that I do not become displeased about small issues, nor do I become pleased about trivial matters. I become pleased or displeased only after I have seen for many days, some aspect within a person that pleases or displeases Me. I never become pleased or displeased with anyone, merely by listening to another person or by hearing about him. My perception of an individual depends only on the virtues that I comprehend with My own mind [2].

[2]

“Also, My nature is such that if someone is a genuine disciple of God, I am the disciple of that disciple of God; and I perform devotion to him. This is the great virtue that I have. Anyone who does not possess this virtue is unworthy of any kind of high status [3].

[3]

“Anyone who has loathed a disciple of God has fallen from his status, irrespective of how great he previously was. If anyone has progressed, it is indeed due to the service he had offered to a disciple of God. If anyone has deteriorated, it is only because of his betrayal of a disciple of God. The only means for a soul to please God is to serve a disciple of God, with his mind, deeds and words; and the only means of displeasing Him, is to betray a disciple of God [4].

[4]

“Therefore, it is My fundamental principle that if God is pleased with Me and I have the company of God’s disciples, even if I remain far away from Him for many years, no kind of remorse occurs within My mind. Whereas, I could not accept remaining near God but Him not being pleased with Me. That is indeed the only essence of all the scriptures, i.e. one should behave in accordance with whatever pleases God. If someone does not behave in a manner that pleases God, he should be known to have fallen from the path of God. If someone remains associated with a disciple of God and God is pleased with him, he may be in the mortal world, but actually, he is in the abode of God. This is because a person who offers his services to a *sant* and behaves in a way that pleases God will consequently attain a nearness with God. However, even if someone is in the abode of God, if God is not pleased with him and he is jealous of another disciple of God, he will certainly fall down from that abode. Therefore, in order to please God, I yearn to serve the disciples of God, in this birth and during all others. In the same manner that I have this resolve, you too should have the same aspiration.” Then, with joined hands, Muktanand Swami and the other disciples who were present said, “Oh Maharaj! We also want to maintain that same resolve.” Having said these words, all the disciples humbly bowed down to Shreejimaraj’s feet. Shreejimaraj continued, “The discourse that I have given here, and presented to you, is the essence extracted after hearing all the narratives in the world about the attainment of salvation, such as from the Vedas, Shastras and Purans. This is the ultimate essence. This is the essence of all the essences. For all those who have attained salvation in the past, those who will attain it in the future, and those who are currently following the path of salvation, this narrative is like a lifeline [5].”

[5]

Gadhada Middle Section Vachanamrut 28 {161}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreejimaraj has stated that He has a compassionate nature, but if someone is treacherous towards His disciple, He detests that person [1]. He becomes pleased or displeased [with a person] after He Himself examines whether He should become pleased or displeased [with the person] [2]. If anyone does not have the virtue of performing devotion, i.e. serving God’s disciple, that individual is unworthy of any kind of high status [3]. Good results from serving a disciple of God, and evil results from

being treacherous [towards His disciple]. God becomes pleased with anyone who serves His disciple and becomes displeased with anyone who betrays His disciple [4]. If the Lord becomes pleased with an individual, even though that person may be living in the mortal world, he is actually in God's abode; whereas, if God is displeased with an individual, that person will fall, even from God's abode [5]. These are the five topics.

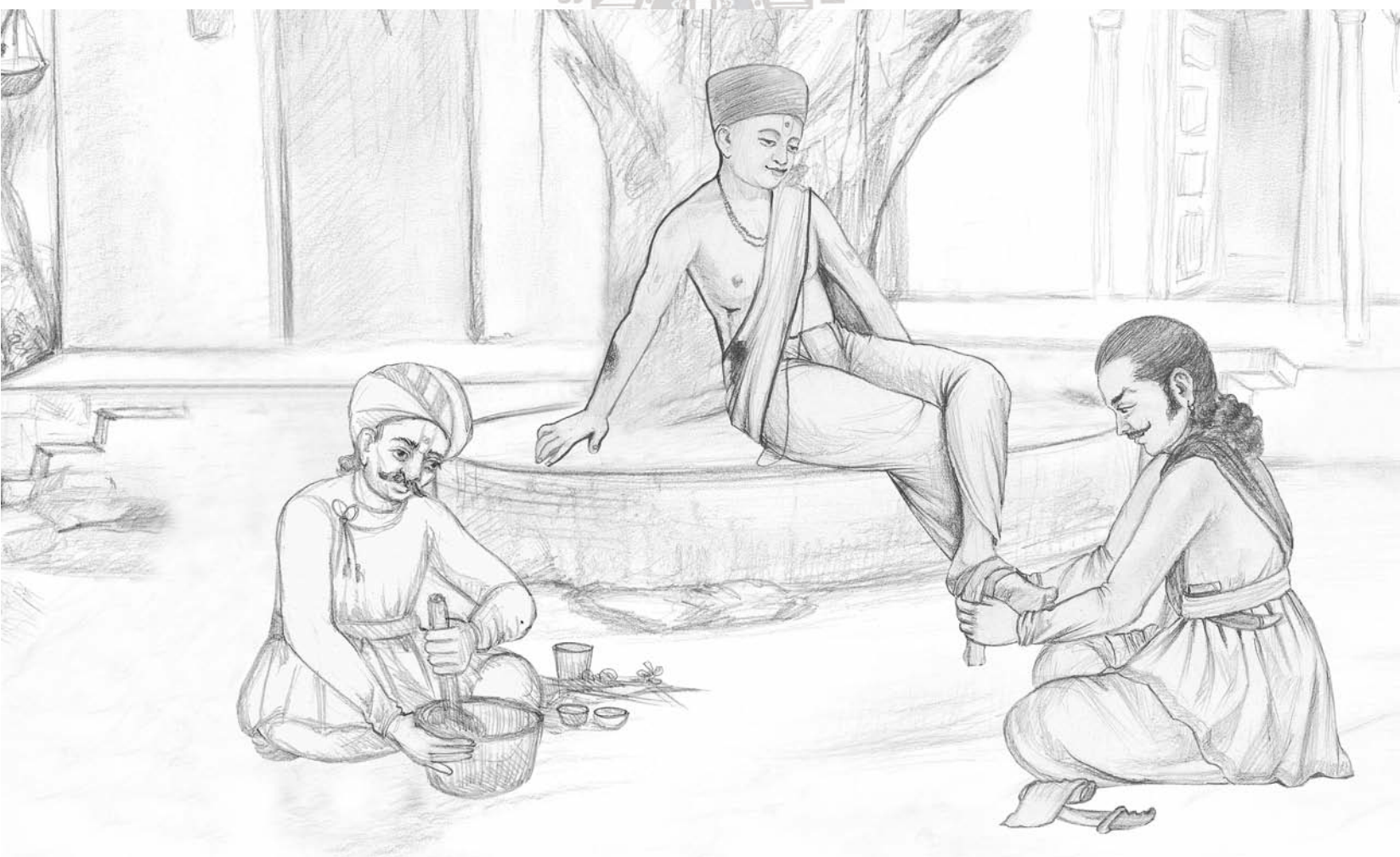
Q1 In T.3, Shreej Maharaj has stated that He performs devotion to His disciple. What kind of devotion would Shreej Maharaj perform?

Ans The devotion stated here refers to protecting His disciple from time (*kaal*), deeds (*karma*) and Maya, and taking the disciple to His abode and granting His bliss.

Q2 It is stated that if anyone does not have the virtue of performing devotion to God's disciple, such a person is unworthy of any kind of high status. What should be understood by this devotion?

Ans In this context, the devotion refers to offering one's services. This service includes making and offering meals to Shreej Maharaj's great disciples, in the same manner that a person would make and offer meals to Shreej Maharaj; spending money for the disciple in the same way that one would spend money for Shreej Maharaj; and if a *sant* is ill, massaging his head, massaging his feet and bathing him. If a person does not offer such devotion, he is unworthy of any kind of high status.

Disciples perform devotion, in the form of offering services to an eminent *sant* of Shreej Maharaj, in the same manner that they would offer such services to Shreej Maharaj. Such individuals are worthy of high status



Q3 In T.5, it is stated that a person that God is pleased with may be in the mortal world, but actually, he is in the abode; and even if someone is in the abode, if God is displeased with that person, he will certainly fall from the abode. However, there is no precedent of anyone falling from the abode of Shreejimaraj. Therefore, what should be understood here as the mortal world and the abode?

Ans In this context, the abode refers to the place where Shreejimaraj is presiding whilst He is present in a human form, where one remains constantly in His service. If someone has to remain apart from Shreejimaraj, such a place has been referred to as the mortal world. If someone remains apart from Shreejimaraj, but offers his services to the *sants*, and if Shreejimaraj is pleased with him, such a person attains Akshardham. However, someone may remain with Shreejimaraj but Shreejimaraj may not be pleased with him. It is stated that such a person falls.

Q4 It is said that this narrative is the essence of all the essences and is a lifeline. Which [specific] issue is being referred to?

Ans Purna Purushottam Lord Shree Swaminarayan, who is the cause of all causes, and superior to Akshar, cannot be attained without the aid of *sants* who have come from His abode, regardless of the millions of spiritual endeavours that one may perform for millions of years. Therefore, one should serve such a *sant* with the mind, deeds and words, and remain allegiant to him; and not allow any kind of treachery to occur towards that *sant*. This is because this God and such a *Mukta* cannot be attained by everyone; it would be very rare to meet them again. Therefore, this narration has been said to be the essence of all essences. Where it says that [the narration] is a lifeline, it means that it should be held with more affection than one's own life and it is worth understanding it. For that reason, it is called a lifeline. If one becomes treacherous towards such a great *sant*, eternal salvation (*aatyantik-moksh*) cannot be attained. Therefore, it is stated that one should offer services [to such *sants*] and must never betray them.

Rahasyarth Pradeepika Tika 161

Gadhada Middle Section, Vachanamrut 29

In Samvat 1879, Fagan Sud 8 (Thursday 20 March 1823), Swami Shree Sahajanandji Maharaj was presiding on a dais, in the vestibule of the north-facing room, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, (1) “A disciple whose *chitt* has become strongly attached to the *Murti* of Lord Shree Krishna has the following characteristics: He may have been travelling on foot and become so extremely tired, he does not even have the strength to sit up. Even under such circumstances, if a narration of an episode about God were to occur, he would become completely alert to take part in and listen to the narrative, as if he had not walked even a single mile. Also, regardless of the pain that he may have suffered due to an illness, or regardless of the severe insult he may have faced, if he listens to the episodes about God at that time, he immediately becomes relieved from all that grief. Irrespective of how engrossed he may seem to be about his kingdom or prosperity, as soon as he hears an episode about God, it would seem as if he was not engrossed by anything else. In this manner, he would become attentive to listening to the narratives about God. Someone in whom such characteristics exist should be recognised to have developed a firm attachment to God [1].” [1]
- (2) Then, Muktanand Swami asked, (2) “How does one develop such a firm attachment to God?” Shreejimaraj replied, “Either the extremely strong impressions of previous births are present within an individual, or he has pleased a *sant* within whom such firm attachment to God exists, by serving him. A firm attachment can only be developed through these two means. There are no other ways except for these [2].” [2]

Gadhada Middle Section Vachanamrut 29 {162}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut amongst which, the first is a merciful statement. In it, Shreejimaraj has stated that a disciple who, even though he may be exhausted, experiencing pain, insulted, or become engrossed by prosperities, becomes attentive to listening to narratives about Him, should be known as having a firm attachment to Him [1]. In the second question, if the strong impressions of previous births exist, or if one serves a *sant* who has such an attachment, a firm attachment [to God] is developed [2]. These are the two topics.

Q1 T.1 mentions a disciple whose *chitt* has become strongly attached to the *Murti* of Lord Shree Krishna. Who should be recognised as this Shree Krishna?

Ans Shreejimaraj has referred to Himself as Shree Krishna. This is stated in the Hari-vakya-sudha-sindhu Chapter 168:

साम्प्रतं त्विह सर्वेषां भवतां सुदृढा मतिः । मय्येव कृष्णोऽयमिति तत्कार्या मदुपासना ॥२३॥

At the present moment, within this world, Shreejimaraj is Lord Krishna. In this manner, you all should develop an immensely resolute mind towards Me and then, have such upasana towards Me [23].

मच्चरित्राणि ज्ञेयानि श्रोतव्यानि च सादरम् । मम ध्यानं विधातव्यं स्मर्तव्या मत्कृतोत्सवाः ॥२४॥

You should listen to, sing and know about My episodes with reverence, meditate on Me and remember the festivals that I have celebrated [24].

महासभासु मद्वाताः कृतं भक्तैर्मदर्चनम् । साधुसंतपर्णं चापि स्मर्तव्यं मत्कृतं महः ॥२५॥

You should recall over and over again, the narrations which I have recited in the great assemblies that I have held, the adoration performed to Me by the disciples, the manner in which I repeatedly served food to the sants, and all My other episodes [25].

एवं विदधतो यूयं मद्भक्तेस्तु प्रतापतः । देहान्ते परमं धाम मदीयं प्राप्स्यथ ध्रुवम् ॥२६॥

By conducting yourself in this manner, by the efficacy of devotion to Me, at the end of your life, you will without doubt, attain the unsurpassed status, i.e. My abode [26].

स्वरूपानन्दनामाऽऽसीत् पुरा साधुर्मदाश्रितः । आत्मदर्शी स देहान्ते प्रारब्धादतिदुःखभूत् ॥२७॥

Also, previously, My disciple Swaroopanand Swami was someone who visualised the soul. At the end of his life, he was inflicted with severe pain [27].

ततस्तदग्रे वार्तेयं मया स्थित्वा स्वयं कृता । तदा स हित्वाऽऽत्मध्यानं मम ध्यानरतोऽभवत् ॥२८॥

I sat near him and as stated previously, I talked about all My episodes. Consequently, he stopped contemplating about the soul and, instead became dedicated to meditating on Me [28].

सद्यः शान्तिं ततः प्राप्य देहं हित्वा स भौतिकम् । मद्भाम प्राप परमं यूयं भजत मां ततः ॥२९॥

Then, he immediately attained peace. He gave up his mortal body and attained My supreme Akshardham. For the same reason, you will attain My abode if you all worship Me [29].

Rahasyarth Pradeepika Tika 162

Gadhada Middle Section, Vachanamrut 30

In Samvat 1879, on the second Chaitra Sud 9 (Saturday 19 April 1823), Swami Shree Sahajanandji Maharaj was presiding on a *gadi-takiya*, in the vestibule of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed in a white scarf (*khes*), and a white shawl (*chadar*) was draped around Him. A turban (*pagh*) of a black bordered *dhoti* was adorned on His head. He was adorned with a garland of white flowers, and a tassel (*tora*) of white flowers was hanging from His turban. A congregation of *sadhus* and disciples from different regions had assembled before His lotus face.



Shreejimaraj presides on a gadi-takiya, in the vestibule of the temple of Shree Vasudev-narayan, amongst an assembly of munis and disciples at the court of Dada Khachar in Gadhada

- (1) Shreej Maharaj said, (1) “The sacred scriptures, such as the Shreemad-Bhagwat, are the truth. Everything that is stated in those scriptures happens in exactly that way; and not in any other manner. Look! In the Shreemad-Bhagwat, it is said that Kali-yug is inherent within gold. For that reason, I do not even like to look at gold. Just as gold has the potential to cause attachment, beauty is also the same, because, if a beautiful lady were to enter an assembly, irrespective of how composed a man may be, there is no way that his mind would not be lured towards her. For that reason, both gold and women are the most potent causes of attachment. Attachment to these two does not occur if a person appreciates the pure and divine (*chaitanya*) Brahm, who is beyond Prakruti-Purush, to be the only reality, and he believes that Brahm to be his own form; and having become Brahm-roop, he worships Par-brahm, i.e. Lord Shree Krishna. Such an individual knows that whatever is below Brahm, i.e. Prakruti and everything that evolves from her, is untrue. He understands that they are perishable and worthless. When one views all names and forms that have evolved from Maya to be immensely flawed, and immense asceticism is developed towards them all, gold and women cannot cause an attachment. They definitely do cause an attachment to anyone else [1].” [1]

Gadhada Middle Section Vachanamrut 30 {163}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that a person who becomes pure and divine Brahm, i.e. the Lord's lustre; worships Par-brahm, i.e. the Lord; and detaches himself from everything except Him, cannot become attached to gold and women [1]. This is the one topic.

- Q1** Pure and divine Brahm is mentioned. You have called this the lustre of Shreej Maharaj in the Rahasyarth. Why has the lustre of Shreej Maharaj been described as pure and divine Brahm?
- Ans** The lustre of Mul-purush, i.e. Ishwar, Vasudev-brahm and Mul-akshar can be called divine Brahm, but within those three, there exists the power of their superior in an *anvay* form. The lustre of Shreej Maharaj is the support (*aadhar*), cause (*karan*) and inspirer (*adhyay*) of all, and there is no-one's *anvay* form within that lustre. It should be understood that this is why the lustre of Shreej Maharaj has been called the pure and divine Brahm in this context.

Rahasyarth Pradeepika Tika 163

Gadhada Middle Section, Vachanamrut 31

In Samvat 1880, Shravan Sud 4 (Sunday 10 August 1823), Shreejimaraj was presiding on a *gadi-takiya*, placed on a raised platform at His own residential quarters, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing and a turban (*pagh*) of a black bordered *dhoti* was adorned on His head. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. He was having the Kapil-Gita section of the Shreemad-Bhagwat recited by Pragji Dave.

- (1) When the recital had concluded, Shreejimaraj said to the *paramhansas*, (1) “Assuming the form of Purush, Lord Vasudev, who is the cause of all causes, beyond Akshar and is Purushottam, inseminates Maya. That Purush is equivalent to Akshar, is a *Mukta* and is called Brahm. When that Purush inseminates Maya, Vairaj-purush emerges from that Maya. As result of this process, Vairaj-purush is called the son of Purush. In this world, in the same way that a son is born from the wife of an ordinary human such as someone of the Brahmin, Kshatriya or Vaishya castes, Vairaj-purush is born [from Maya]. This Vairaj-purush is just like an ordinary man and his actions are also like those of an ordinary soul. That Vairaj-purush has a lifespan of two *parardhs* [1].

[1]

“Just as the wakeful (*jagrat*), dream (*swapna*) and deep sleep (*sushupti*) are the three states of the soul; creation, sustenance and devastation of the universe are his [Vairaj-purush’s] three states. That Vairaj-purush has three types of body, *virat*, *sootratma* and *avyakrut*. His body is comprised of the eight-fold veil and is formed from the twenty-four elements, such as Mahat-tattva. The *indriyas*, *antah-karans* and their deities entered into that Virat and tried to awaken him. Even though the soul of Virat was within that body, he did not awaken. It was only when the knower of the domain (*kshetra-gna*) i.e. Lord Vasudev, assumed the form of Purush and entered him, did that Virat body arise, and then, that Virat-purush became able to carry out his activities. Whilst remaining above Maya, in a deep sleep state, that very same God resides within the soul as its witness, in order to illuminate the soul. The soul has developed an intense relationship with the body, *indriyas* and sensations. Due to the influence of that relationship, the soul has believed itself to be the body, etc. When the soul renounces that relationship and understands, ‘my true form is that of Brahm, which is independent of Maya and above her’, then, by contemplating about this relentlessly, if he associates with Brahm, the virtues of that Brahm are attained by that soul. However, even if he has heard this narration, a constant remembrance about it may not remain. This constitutes a great fault within him. In this manner, Purushottam, i.e. Vasudev in the form of Purush, is the illuminator of Ishwar, i.e. Vairaj-purush and this individual soul [2].

[2]

“Vairaj-purush is bound, in the same way as the soul. For the duration of his two-*parardh* lifespan, he remains bound, but when he reaches his devastation state, he attains a *sakshat* association with the very same Purush [that he was derived from]. This is because his father,

i.e. that Purush, is powerful and takes care of him in that manner. Vairaj-purush is connected to Maya. Therefore, at the end of the devastation state, he is again produced from Maya. Just as this soul is bound and is powerless, his father is also bound and powerless. In that case, how can that father help his son? The constant association of Maya, in the form of the deep sleep state remains. This relationship does not [usually] end. However, it can end if the soul associates with his illuminator, i.e. Brahm, by relentlessly contemplating about him. Furthermore, that Virat-purush has *upasana* for Sankarshan, Aniruddh and Pradyumna. That is, whilst in the devastation state, he has *upasana* for Sankarshan; during the sustenance state, he has *upasana* for Pradyumna; and during the creation state, he has *upasana* for Aniruddh. Those three, i.e. Sankarshan, etc., are the *sagun* forms of Lord Vasudev. Through the strength of his *upasana* towards them, he attains the power to perform the processes of creation, sustenance and devastation. Whilst he has *upasana* for those three, his association with Maya, in the forms of creation, sustenance and destruction, does not end. When he develops *upasana* for the *nirgun* Lord Vasudev, that Vairaj-purush abandons Maya and becomes Brahm-roop. In this manner, when this soul develops *upasana* for God in the form of the deities, such as Brahma, he attains the fruits in the form of the religious decree (*dharma*), wealth (*arth*), worldly desires (*kaam*); and when he develops *upasana* for the incarnations of God, such as Ram and Krishna, he becomes Brahm-roop and attains salvation. The same also applies to Virat-purush [3].

[3]

“In the scriptures, it is stated that the incarnations manifest through that Vairaj-purush. This should be understood to mean that in the form of Purush, Vasudev-narayan enters that Vairaj-purush and presides there. He is then regarded as an incarnation. Therefore, all those incarnations are those of Lord Vasudev. When that Lord Vasudev segregates and becomes separate from that Vairaj-purush, it becomes quite impossible for the incarnations to manifest through Vairaj-purush alone. It is because Vasudev enters him that the incarnations manifest through him. When Vasudev, who is the knower of the domain, had not entered into him, that Virat-purush was not even capable of performing his own activities. When, the Purush that I talked about previously, impregnates Maya, he attains a son in the form of Vairaj-purush. From that same Maya, many other cosmoses, in the forms of Vairaj-purush, are produced. That Purush is *Nirann*, a *Mukta* and Brahm. He is the cause of Maya. Although he remains closely associated with her, Maya does not cause any kind of hindrance to him. He has no desires about enjoying the pleasures of Maya and remains content with the bliss of Brahm. He remains completely fulfilled. That Vairaj-purush, who is of the Ishwar category, enjoys the pleasures of Maya and then discards her at the time of devastation. However, the soul enjoys the pleasures of Maya and then becomes merged into her, and so, remains pained [4].”

[4]

- (2) Shuk Muni then asked, (2) “Purushottam Vasudev, in the form of Purush, is the one who performs the creation, sustenance and destruction of innumerable cosmoses. For that reason, the scriptures have generally referred to Purushottam as Purush. However, what is

the difference between Purush and Vasudev?” Shreejimaraj replied, “Just as there is a difference between this soul and Vairaj-purush, i.e. Ishwar; and just as there is a difference between Ishwar and Purush, similarly, there is considerable difference between Purush and Purushottam, i.e. Lord Vasudev. Purushottam Vasudev is the master (*swami*) of all. There are many such Purushs who are equivalent to Akshar, who have become Brahm-roop, who have *upasana* towards the lotus feet of Vasudev and who pray to him. In this manner, all those four, i.e. Purushottam, Purush, Ishwar and Jeev [i.e. soul] are eternal entities. I have talked about this issue on many occasions, but because it is not properly thought about, it is not firmly established within oneself. Therefore, when the words of the scriptures are heard, one’s understanding does not remain consistent. If this issue is properly consolidated within oneself, no kind of confusion in understanding would occur when such words are heard. Therefore, you must contemplate thoroughly about this narrative and record it in writing.” In accordance with this, we [the compilers of the Vachanamrut] have written down the discourse delivered by Shreejimaraj [5].

[5]

Gadhada Middle Section Vachanamrut 31 {164}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. The first is a merciful statement, in which Shreejimaraj has stated that He is the cause of all causes, beyond Akshar and is Purushottam Vasudev. Through Purush, He inseminates Maya. Through Purush, Vairaj-purush is produced [1]. Through the form of Purush, God is the illuminator of Vairaj-purush and the individual soul [2]. Just like the individual soul, Vairaj-purush remains bound. When Vairaj-purush and the soul develop *upasana* for the Lord, they discard Maya, become Brahm-roop and attain salvation [3]. It is only when the Lord’s prowess is instilled into Vairaj through Purush that the incarnations who have occurred through Vairaj-purush can manifest [4]. In the second question, Shreejimaraj has stated that just as there is a difference between the soul and Vairaj, and just as there is a difference between Vairaj and Purush, there are considerable differences between Purush and God. There are many Purushs. Those four different entities are eternal [5]. These are the five topics.

Q1 In Q.1, Shreejimaraj has stated that He is the cause of all causes, is beyond Akshar and is Purushottam Vasudev. Who do all these words refer to? Who should be known as the cause of them all? Which Akshar does He say that He is superior to? Vasudev is the name of Brahm, who is the superior of Mul-purush. However, in this context, Shreejimaraj has referred to Himself as Vasudev. What is the reason for this?

Ans The category of Jeev [soul], the category of Ishwar, i.e. Mul-purush, the category of Brahm and the category of *murtiman* Mul-akshar, should all be understood by the word ‘all’. The cause of them all is Shreejimaraj’s lustre. This should be understood to be the cause of all such as

Akshar. That lustre itself is referred to as Akshar. Shreejimaraj is beyond, i.e. is greater, than that lustre. As that lustre is His own, He is the cause of that lustre. Through His lustre, Shreejimaraj pervades within Mul-akshar, etc. Therefore, He is called Vasudev.

Q2 In which Vachanamrut is the lustre of Shreejimaraj referred to as the cause of Mul-akshar?

Ans In GFS.64 T.1, the lustre of Shreejimaraj is described as Akshar's Aatma, *drashta* and the entity that pervades through Akshar. In K.8 T.1, it is described as the Aatma of *murtiman* Akshar. In GFS.63 Q.3 T.4, through His lustre, He remains within Akshar in an *anvay* form. In GFS.72 Q.2 T.4, He sustains the perishable (*kshar*) and the imperishable (*akshar*) entities with His powers. Therefore, *murtiman* Mul-akshar's cause, provider of his sustenance, the entity that pervades through him and his inspirer, is the lustre of Shreejimaraj. The cause of that lustre is *murtiman* Shreejimaraj Himself.

Q3 In GFS.41 and S.5 Q.2 T.3, it is said that Shreejimaraj inspires all, such as Mul-purush, through Akshar. However, here, in Q.1 T.2, it is said that Shreejimaraj directly entered into Vairaj through Purush. What is the reason for this?

Ans Mul-akshar inspires Vasudev-brahm by the prowess given to him by Shreejimaraj. That Brahm gives inspiration to Mul-purush. That Mul-purush inspires all the entities that are below him. However, they all perform these roles due to the prowess of Shreejimaraj. Therefore, the original inspirer of all is Shreejimaraj. For that reason, it is irrelevant through whom He inspires. It should be known that He Himself is providing it. Further clarification of this is given in the Rahasyarth of GFS.41 Q&A.3.

Q4 In Q.1 T.2, it is said that by contemplating, one should associate with Brahm. Which Brahm is being referred to?

Ans The Brahm, who is free of, i.e. without Maya and greater than Maya, is being referred to. The Brahm who is superior to all is therefore Shreejimaraj's lustre. It is stated that one should develop congruency with this Brahm.

Q5 In the Rahasyarth of GFS.21 Q&A.4, it is said that between the lustre of Shreejimaraj and Shreejimaraj, there exist no sentiments of being the master and servant. In that case, how can one develop a master-servant relationship with Shreejimaraj through the contemplation of such a Brahm, i.e. His lustre?

Ans By establishing a congruency with the lustre of Shreejimaraj, there remains no obstacle between Shreejimaraj and a disciple. Such a disciple is able to attain the *darshan* of Shreejimaraj. The light of the Sun comes to our eyes, as a result of which, we are able to see the Sun. However, the Sun cannot be seen by the light of the Moon entering our eyes. Similarly, it is only when a congruency develops between the lustre of Shreejimaraj and the soul (*chaitanya*) of a disciple, that the *darshan* of Shreejimaraj and a closeness to Him is attained. For that reason, it is stated in GMS.50 T.1, that one should develop congruency with the lustre of Shreejimaraj. When this intimacy develops, the master-servant relationship becomes

extremely firm; this is reiterated in S.17 T.1, where it is stated that the sentiments of being the servant become extremely firm. Therefore, in order to establish an intimacy with Shreejimaraj, one must develop a congruency with His lustre. The master-servant relationship exists right from the time that one starts worshipping God. When the *darshan* of Shreejimaraj is attained, such a relationship becomes extremely firm. For that reason, in order to establish an intimacy with Shreejimaraj, one should develop congruency with His lustre. By developing congruency with the lustre or *Murti* of Mul-akshar, the *darshan* of Shreejimaraj is not attained. The *darshan* of only that entity, which one becomes the form of lustre of, is attained. Therefore, we should establish congruency with Brahm, which is the form of Shreejimaraj's lustre.

Q6 Q.1 T.3 states that Vairaj-purush is looked after by his father, Purush. Who should be recognised as that father? Also, in which way does he look after Vairaj-purush?

Ans When Vairaj-purush's lifespan of a hundred years ends, all his creations, and the five basic elements, Ahankar and Mahat-tattva, are all destroyed. At such a moment, Pradhan-Purush reaches his evening time. During that period, Pradhan-Purush keeps Vairaj-purush in his abode; and at the time of creation, through Pradhan, he creates Vairaj-purush again. Keeping Vairaj-purush in his abode is the way in which Purush looks after him.

Q7 In Q.1 T.4, Mul-purush is called a *Mukta* and is said to be contented due to the bliss of Brahm. Whose *Mukta* is he? By which Brahm does he remain contented?

Ans That Mul-purush is the *Mukta* of Vasudev-brahm, who is the Lord of Shwet-dweep. He remains contented due to the bliss of Vasudev-brahm. In L.12 Q.1, it is said that someone who recognises God to be like Shree Krishna is said to have the lowest type of *nirvikalp* determination, whilst someone who has *upasana* for Vasudev has been classified in the intermediate category. Therefore, this Mul-purush is the *Mukta* of Vasudev.

Q8 In Q.2 T.5, it is stated that generally, the scriptures have referred to Purushottam as Purush. Which scriptures are being referred to here?

Ans In the scriptures such as the Shreemad-Bhagwat and Bhagwad-Gita, Mul-purush is referred to by the name Purushottam, Shree Krishna and Vasudev.

Q9 Mul-purush is referred to as being equivalent to Akshar. Which form of Akshar does this refer to?

Ans Shreejimaraj, the *murtiman* Mul-akshar, Vasudev-brahm and Mul-purush are all referred to as Purushottam. All of their respective lustre may be called Akshar. The Aatma of Mul-purush is the lustre of Vasudev-brahm. The lustre of that Vasudev-brahm is referred to by the name Akshar in this context. He is the Aatma of Mul-purush, i.e. he is omnisciently present within Mul-purush. For that reason, he is said to be equivalent to Akshar.

Q10 It is stated that there is a difference between the soul and Vairaj-purush. What is that difference? Also, differences between Vairaj and Mul-purush are mentioned. What are those differences? It is stated that there is considerable difference between Mul-purush and Shreejimaraj. How should this be understood?

Ans These differences are: firstly, that of the soul; secondly, that of the deities; thirdly, that of Brahma, Vishnu and Shiv; and fourthly, that of Vairaj. Above Vairaj, are the twenty-four elements, above those, is Ahankar, above that is Mahat-tattva, above that is Pradhan-Purush, and above that is Mul-purush. In this manner, there are four categories between Vairaj-purush and Mul-purush. Above Mul-purush is Maha-kaal, Nar-Narayan and Vasudev-brahm, and above them are the *Muktas* of Mul-akshar. Above them exists Mul-akshar. Above him are the *Muktas* of Shreejimaraj. Above them, presides Shreejimaraj. In this manner, there are many categories between Mul-purush and Shreejimaraj. Amongst them, the soul and Vairaj are of the same category [Jeev]. However, the power of Vairaj is greater. That is the only difference. Vairaj falls in the same category as the soul, whereas, Purush is in the Ishwar [category] and is the superior to infinitely many Vairajs, and so his power is considerably more. He is of a different category from Vairaj. The extremely great difference between Purush and Shreejimaraj is as follows. The superior of the infinitely many Purushs is Vasudev-brahm. He falls into the Brahm category, and is the cause of Purush. The superior of such infinitely many Vasudev-brahms is Mul-akshar. He falls into the Akshar category and is the cause of Brahm. The cause of infinitely many such Mul-akshars is Shreejimaraj. He is Purushottam. No-one is superior to Him. Therefore, between Purush and Purushottam, i.e. Lord Shree Swaminarayan, there exists this considerable difference.

Q11 It is stated that when the words of the scriptures are heard, one's understanding does not remain consistent. In which manner would it not remain consistent?

Ans The only supreme Lord Purushottam is Shreejimaraj. Except for Shreejimaraj, there is no other God. If such an understanding has been consolidated through Shreejimaraj or through His eminent *Muktas*, but when scriptures are then heard that refer to other incarnations as being the supreme Purushottam, one's understanding wavers, it should be appreciated that the understanding has not remained consistent.

Rahasyarth Pradeepika Tika 164

Gadhada Middle Section, Vachanamrut 32

In Samvat 1880, Shravan Sud 5 (Monday 11 August 1823), Swami Shree Sahajanandji Maharaj was presiding at His own living quarters, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A turban (*pagh*) of white *dhoti* with a black border was adorned on His head. Garlands of flowers were adorned around His neck, posies of flowers were draped over His ears, and tassels (*tora*) of flowers were adorned upon His head. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaharaj said to all the disciples, (1) “With respect to worldly affairs, one’s family relations are like a cactus plant, or a banyan or *pipal* tree, in the sense that if one branch is cut away and planted elsewhere, it will re-grow into another tree. However, once a mango tree or a neem tree is cut and planted in another place, it will not grow again. In the same manner, the relationship that someone has with people other than his family is like that of the mango tree; if the association with them is severed once, it does not form again. In contrast, the relationship with family members is like that of the cactus plant and the banyan tree, which, even if it is cut and left on the ground, will undoubtedly sprout again. In order to sever familial affections, there must be the belief that one’s true form is that of the soul, which is separate from the three types of body, i.e. *sthool*, *sookshma* and *karan*; and with such an understanding, one must meditate on the *Murti* of God and discard any arrogance with regard to one’s gender, class (*varna*) and stage of life (*ashram*). One must remain attentive only about the contemplation of God. The affection for relatives is then completely severed. Other than this, there is no other way [1].

[1]

“Furthermore, the only means for a soul to attain salvation, i.e. for a soul to traverse Maya and become *Brahm-roop*, is to meditate, remember, sing songs in praise of, and listen to the discourses of the *pratyaksh Murti* of Purushottam, i.e. Lord Shree Vasudev. By doing this, the soul traverses Maya and achieves an immensely high state, and also attains God’s Akshardham [2].

[2]

“Conviction about the soul (*aatma-nishta*), asceticism (*vairagya*) and the religious decree (*dharma*) are the means that are helpful in the devotion (*bhakti*) of God. However, without that devotion of God, only asceticism, conviction about the soul and the religious decree are not the means by which a soul can traverse Maya. If a person does not possess intense conviction about the soul and asceticism, but only has devotion for God, then still, that soul attains salvation and traverses Maya. The sole cause for a soul attaining salvation is devotion. When a disciple of God relinquishes his body and emerges from it, God Himself inspires having a conviction about the soul and asceticism within that soul. Therefore, one’s devotion of God is the only cause for a soul to traverse [Maya] [3].

[3]

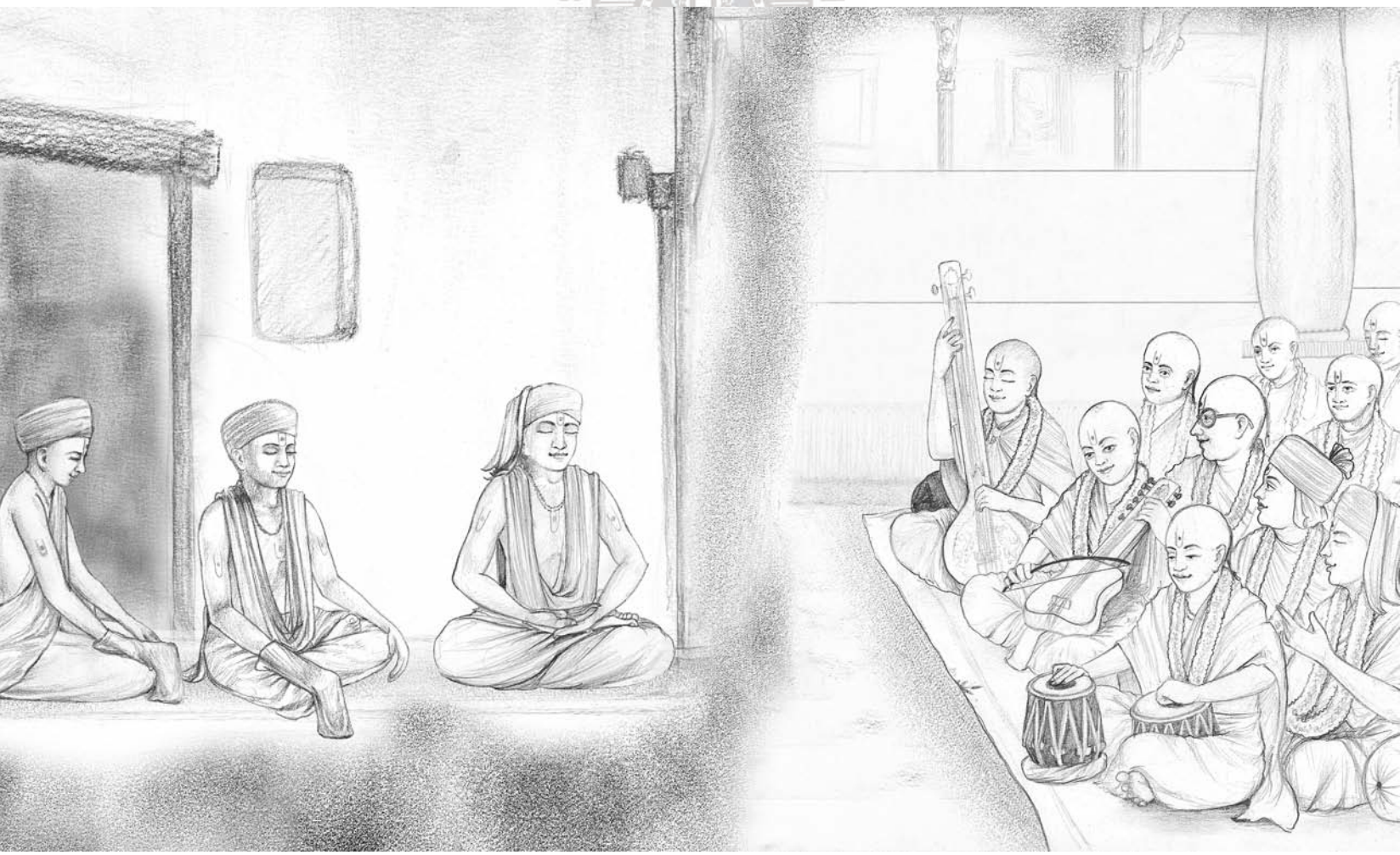
“However, if an inauspicious place (*desh*), time (*kaal*), deed (*karma*) and association (*sang*), are encountered by a disciple of God, even this kind of person becomes internally disturbed and his temperament is destabilised. Therefore, one must remain distant from an inauspicious place, inauspicious time, evil deeds and inappropriate associations; and instead always remain in an auspicious place, auspicious time, carry out acceptable deeds and have appropriate associations. One must never associate with an inauspicious place, etc. [4].” [4]

Gadhada Middle Section Vachanamrut 32 {165}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that when a person realises that his soul is distinct from the three types of body, and with this, meditates on Vasudev, i.e. God’s *Murti*, and contemplates about Him, affection for relatives is severed [1]. If one meditates, contemplates about, sings praises of, and listens to the discourses about the *pratyaksh* Par-brahm, that is to say, the God who is perceptible with the eyes, i.e. Shreej Maharaj’s *Murti*, Maya is traversed and His Akshardham is attained [2].

Sants meditate on, remember, sing songs in praise of, and listen to the discourses of the supreme Lord Shree Swaminarayan, because this is the only means for a soul to attain salvation



Conviction about the soul, asceticism and the religious decree are the three means that are helpful in maintaining devotion, but salvation is attained only through devotion to God. When His disciple relinquishes his body, in order that affection does not remain for anything other than the Lord, He instils conviction about the soul, and asceticism into that disciple [3]. One must remain associated with an auspicious place, etc., but never with inauspicious ones [4]. These are the four topics.

Q1 In T.1, relatives are mentioned. What does this refer to?

Ans One's physical relatives and also the *indriyas* and *antah-karans* should be understood as the relatives.

Q2 The means described in T.1 is stated to be severing the affection only with one's family. However, in T.2, the means of attaining salvation has been shown to be through devotion. Have mercy and explain the deficiency that remains in the first means described?

Ans If someone believes himself to be the soul, which is separate from the three types of body, and contemplates about God, but he does not participate in devotional practices, such as religious discourses, singing songs in praise of Him and meditating on Him, that person cannot become *Brahm-roop*. Therefore, he cannot understand his own form to be the form of Shreej Maharaj's lustre. This is the deficiency.

Q3 In T.3, it is stated that even without having conviction about the soul, asceticism and the religious decree, salvation is attained through only devotion. If it is attained only through devotion, what is the need to instil the conviction about the soul and asceticism?

Ans If someone has performed the devotion of Shreej Maharaj, by such means as meditation, contemplation and singing songs in praise of Him, but his conviction about the soul and asceticism is not firm, affection for his body, home, etc., may remain during his final moments. For that reason, Shreej Maharaj instils the knowledge about the soul and asceticism into him. Consequently, the affection that has remained for anything other than God ceases.

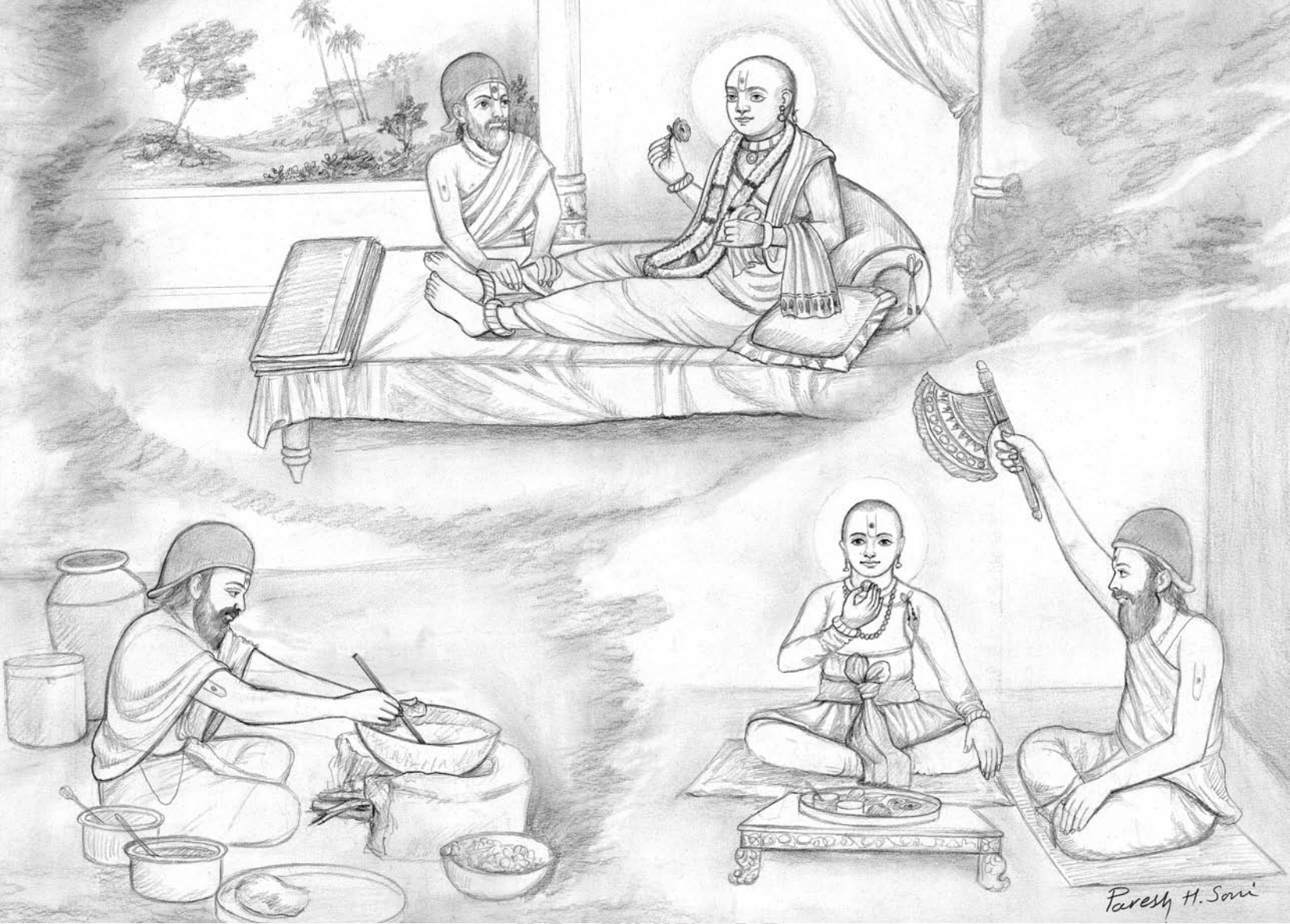
Rahasyarth Pradeepika Tika 165

Gadhada Middle Section, Vachanamrut 33

In Samvat 1880, Shravan Vad 13 (Wednesday 3 September 1823), Swami Shree Sahajanandji Maharaj was presiding at His living quarters, on a dais on which a *gadi-takiya* had been placed, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said to all the *sants* and disciples, (1) “I shall first tell you about My own propensity. Then, I want you all to describe the manner through which you believe you will attain salvation; and the way that you should behave in order that God remains pleased with you, both in this world and even thereafter.” Having said this to everyone, Shreejimaraj started talking about His own propensity. He said, “If it seems that I have affection for a particular object, I would only be satisfied when I have discarded it. Except for the disciples of God, if any other human or any other object is recalled within My mind, I feel contented only after I have totally distanced Myself from that person or object. In no manner does My heart demerit a disciple of God. Without even wishing for them, the five sensations forcefully offer themselves to Me, but still, I have no desires for them. I kick them aside. From the day that I manifested until today, I swear in the name of all the *paramhansas*, that an inappropriate volition about wealth or a woman has never occurred, either in the wakeful (*jagrat*) or in a dream (*sushupti*) state. I remain forever untainted in this manner. Anyone who perceives faults to exist within Me, will himself be inflicted with evil thoughts in the wakeful and dream states, and he will experience immense anguish at the time he relinquishes his body [1]. [1]

“Also, only the contemplation about God exists within My heart. I do interact with the disciples of God for the welfare of their souls, but that is only superficial. On the day that I sense affection for anything other than God and the disciples of God within My heart, I will consider Myself to have faltered from My status. However, I have such a determination that I will never waver from that status. I have talked about My propensity. Now you all should reveal your own propensities.” Then, all the *sants* and all the disciples spoke about their own propensities by which God would remain pleased with them, whilst in this world and thereafter, if they were to remain in accordance with them. The propensities of all the disciples included the following: Some said that they possessed asceticism (*vairagya*) for everything except for God; some said that they possessed a conviction about the soul (*aatma-nishtha*); some spoke about their love for God; and some described how they remained obedient to the religious decree (*dharma*). In this manner, they described many different virtues, but no-one spoke about the propensity that Shreejimaraj had in mind. So Shreejimaraj said, “Either within this world or in the world thereafter, God is never far from a person who has the one *vartman* of being devoid of lust (*nish-kaam*). My affection for such an individual never diminishes. The reason that I have continued to reside here is because of the firmness of the *vartman* of being free from lust, which I have seen in the disciples here.



Mulji Brahmchari devotedly offers his services to Shreejimaraj in many different ways and in this manner, pleases Him immensely. Shreejimaraj likes the services offered by him because the Brahmchari remains devoid of lust

That is why I have remained here. If a person is firm in his *vartman* of abstaining from lust, even though he may be thousands of miles away, I am still close to him. A person deficient in his adherence to the *vartman* of being devoid of lust may be residing close to Me, but still, it is as if he is thousands of miles away from Me. I like only the services that are offered to Me by a disciple who is bereft of lust. For that reason, I have extreme regard for the services performed by Mulji Brahmchari, because he has an immensely resolute *vartman* of being devoid of lust. If anyone else offers his services to Me or looks after Me, I do not become as pleased. Within each of the discourses that I am giving, I advocate fervently about maintaining one's *vartman* of remaining free from lust. From the day that I have manifested, I have been only reinforcing the *vartman* of being devoid of lust. When I am seated in an assembly and I see a man or woman looking inappropriately at someone else, I can tell straight away, even if that person tries to conceal those feelings. I become so extremely displeased with that person that My face changes colour. I experience great pain by this.

However, due to the bond (*mohabat*) for such individuals, I cannot say too much. Also, being a *sadhu*, I suppress that anger within My heart. However, if I adopted the mannerisms of a king, I would severely punish that person. For that reason, I have already told all the senior *paramhansas* and senior women that if any man or any woman of the *Satsang* has breached the *vartman* of remaining devoid of lust, do not let it become known to Me. This is because when I hear about such things, I become extremely sad in the same way that a childless couple would if they were to have a son who then dies and they become immensely distressed. Also, thoughts of leaving everyone and going away from the *Satsang* enter My mind. Therefore, only someone who observes the *vartman* of remaining devoid of lust is dear to Me. Such a person and I have a firm relationship with one another, both in this world and in the world thereafter [2].”

[2]

- (2) Then, Harji Thakkar asked a question. (2) “Through which means does that *vartman* of remaining devoid of lust become extremely firm?” Shreejimaraj replied, “There is not just one means for that purpose, there are three types of means. Just as a cart is comprised of multiple accessories, such as the driver, bullocks, wheels, yoke, frame and seat, many components are also needed to maintain the *vartman* of remaining free from lust. Of these means, three are extremely important. The first is keeping control of the mind. One’s mind should constantly contemplate, ‘I am the soul; I am not the body’. Also, one should continually engross himself in the nine-fold devotion, such as listening to discourses, and must never allow the mind to remain idle for even a moment. For instance, there was a man who managed to control a ghost, but whenever he did not give the ghost something to do, it would become ready to eat him. The mind is also like that ghost. When it is not kept occupied by the devotion to God, it starts forming irreligious thoughts, which, just like the ghost, become ready to devour a person’s soul. Therefore, one’s mind should be insistently kept engrossed with listening to the discourses and devotional songs about God, etc. By doing so, it can be said that the mind has been controlled. The second way is to maintain control of the *prans*. This means, as God has stated in the Bhagwad Gita, keeping the diet and conduct moderate, and not having an intense yearning about eating. If a person behaves in this way, it can be said that his *prans* are under control. If the *prans* are not controlled, an intense desire about eating remains within the mind. Then, the *indriya* of taste develops cravings for the numerous types of flavours, as a result of which, even the other *indriyas* that have been controlled also become relaxed. For that reason, by restraining one’s diet, the *prans* should be kept under control. The third means comprises of keeping one’s body under control, by ensuring that it remains adherent to the regulations of the *Satsang* prescribed for different [categories of] people. If a person ensures that these three means are observed, his *vartman* of remaining devoid of lust becomes immensely firm. One should not think that it is very difficult to maintain these, because for someone who is indeed a *sadhu*, it is not at all difficult to keep control in those ways. The forces of the enemies, such as lust (*kaam*), anger (*krodh*) and greed (*lobh*), may exist within even a *sadhu*, but in order to please God, he would

discard them. Only then can he be called a true *sadhu*. Furthermore, what is impossible for the human body to perform? Anything that is practised each day can be achieved. For example, even a soft rope can form a groove in the extremely hard stone at the edge of a well because it rubs against it each day when water is drawn from the well. Similarly, if someone is indeed a *sadhu*, and if he performs endeavours to eradicate his inappropriate temperaments each day, how long can his temperaments persist? Undoubtedly, they will be destroyed. Therefore, anyone who wants to maintain his *vartman* of remaining devoid of lust must remain firm in the three means stated [3].”

[3]

Gadhada Middle Section Vachanamrut 33 {166}

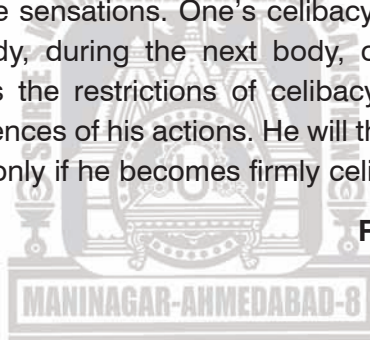
Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut amongst which, the first is a merciful statement, in which Shreej Maharaj has stated that His disciples should not have affection for, or contemplate about, anything other than God. They should never allow any kind of demerit to develop towards His disciples, and they should discard the sensations [1]. Only someone, whose *vartman* of remaining devoid of lust is resolute, is dear to God. He always remains close to such a person. He only likes the services offered by such a person. He becomes displeased with anyone whose *vartman* [of being free from lust] is not firm and He does not like the services offered by such a person. He has given a directive that if within the *Satsang*, any woman or man who had breached the *vartman* of remaining devoid of lust, He should not be told about it, i.e. without even consulting Him, such a person should be discarded from the *Satsang*. This is reiterated in GFS.18 T.3, where Shreej Maharaj has given a command that undeserving individuals should be driven out of the *Satsang* [2]. In the second question, Shreej Maharaj has shown the means for affirming the *vartman* of being free from lust. These are: gaining control of one's mind through performing devotion to Him, such as listening to His discourses and devotional songs; keeping control of the *prans* by restricting one's diet; and keeping control of one's body by keeping it compliant with the regulations. Through these three means, one's *vartman* of remaining devoid of lust becomes firm. If one endeavours to eradicate inappropriate temperaments, it is possible for them to be destroyed [3]. These are the three topics.

Q1 In Q.1 T.2, all the disciples stated their own propensities, such as having asceticism, conviction about the soul, affection for God and remaining obedient to the religious decree. Shreej Maharaj then revealed that He becomes more pleased with those who possess the *vartman* of remaining devoid of lust. However, the *vartman* of remaining devoid of lust is encompassed in the propensities stated. So what was the reason that Shreej Maharaj specifically mentioned it as being distinct from them?

Ans Here, the kind of asceticism, conviction about the soul, affection for God and obedience to the religious decree that is being described, is of an ordinary type. By such ordinary asceticism,

etc., one's celibacy cannot remain firm; and without staunch celibacy, eternal salvation cannot be attained. This is reiterated in J.4 Q.1 T.2, where Shreej Maharaj has stated that whoever has a deficiency in his *vartmans*, i.e. he has thoughts about contravening the commandments, cannot become an *Ekantik* disciple, cannot attain His *nirgun* abode and cannot remain within the *Satsang*, i.e. he cannot live amongst such a *Sat-purush* who is staunch about observing the *vartmans* such as that of celibacy. Therefore, without affirming the *vartman* of celibacy, salvation cannot be attained merely through the ordinary type of means, such as asceticism or conviction about the soul. For that very reason, Shreej Maharaj Himself showed His celibacy through His practise of austerities and postures, such as Gorakh. Shreej Maharaj is the *sakshat* Purna Purushottam God Himself. For Him, there indeed remains nothing more to be accomplished. Still, He has given a teaching to His disciples, and stated that He is fond of the *vartman* of celibacy. Therefore, only someone who becomes firm in the *vartman* of celibacy is beloved to Him. He will only grant salvation to such a person. He will not grant salvation to someone who is not firmly celibate. This is a matter of principle. Therefore, salvation is attained only by associating with a *Mukta*, who is immensely resolute in his *vartman* of celibacy, and becomes firm in the three manners stated previously in this Vachanamrut in Q.2 T.3, and thereby eradicates all thoughts about the sensations. One's celibacy should be made to be resolute; either whilst in the present body, during the next body, or during any subsequent body. Whoever physically contravenes the restrictions of celibacy is destined for hell (Yam-puri), where he will suffer the consequences of his actions. He will then be given a human body. Even then, he will attain Akshardham only if he becomes firmly celibate.



Rahasyarth Pradeepika Tika 166

Gadhada Middle Section, Vachanamrut 34

In Samvat 1880, Bhadarva Sud 1 (Friday 5 September 1823), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was dressed in a white *dhoti* and a white blanket (*chadar*) was draped around Him. A turban (*pagh*) made of a short *dhoti* with a black border was adorned on His head. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. The *paramhansas* were singing, to the accompaniment of drums (*dukad*) and a *saroda*.

- Shreejimaraj said, “Stop the devotional songs (*kirtans*) so that we can start a session of questions and answers, and in this way, we can get rid of our lethargy.” After saying this,
- (1) Shreejimaraj continued. “I shall ask the first question. (1) The twenty-four elements created from Maya, such as the *indriyas* and *antah-karans* exist within this soul. Are those elements inanimate (*jad*) or conscious (*chaitanya*)?” The *paramhansas* then replied, “Those elements are undoubtedly conscious.” Shreejimaraj then raised a doubt, “If those elements are conscious, then, because the soul exists in this body, there should be twenty-four souls, for the twenty-four elements; and the salvation that is attained by the soul would also be distributed amongst them all. The pleasures and pains cannot be said to only be experienced by one soul. Also, the three types of deeds (*karmas*), deeds that have previously been amassed (*sanchit*), deeds that are about to commence (*prarabdh*) and new deeds that are in the process of being performed (*kriyaman*), cannot be said to apply only to the soul. When the *Muktas* who have existed in the past, such as Narad and Sanak, attained salvation, only their own soul became liberated; there is no mention of the souls of the twenty-four elements becoming liberated with them.” By raising doubts in this manner, Shreejimaraj proved that the elements themselves do not have a soul. The *paramhansas* continued trying to answer the question in different manners, but Shreejimaraj falsified the answers by doubting each of them. Consequently, the *paramhansas* were unable to answer the question. So Shreejimaraj said, “In that case, I shall give the answer. With its special capacity, the soul resides within the heart; and with its general capacity, it has intimate involvement with the body, *indriyas* and *antah-karans*. For that reason, the body, etc., seem as though they are conscious, but they are actually inanimate. When that soul becomes a disciple of God and goes to the abode of God, the inanimate elements are left behind. Those twenty-four elements have been created through Maya. Therefore, they are inanimate like Maya, and appear differently, as the body, *indriyas* and *antah-karans*. It is like the one element earth, which appears in the five forms of [the body] i.e., the skin, flesh, bone marrow, bones and muscles; and also takes the form of glass by the craftsmanship of the glassmaker. Similarly, by the will of God, that Maya appears in the different forms of the body, etc.”
- (2) Then, Shuk Muni asked, (2) “If the elements are inanimate, how were they able to pray to God?” Shreejimaraj explained, “Some *Muktas* entered those elements. By assuming the

physical forms of each of the elements, they prayed to God. For example, Pruthvi (deity of Earth) emerged from the globe of the Earth and went to Brahma. Then, the sage Kashyap entered the globe and kept it alive. When Pruthvi returned, she prayed, ‘give me back my body’. So the sage Kashyap emerged from the globe of the Earth and gave it back to the Pruthvi. Due to this, the Earth is also called Kashyapi (that of Kashyap). Similarly, everything that is created from Maya, i.e. everything that has a name and form, are inanimate entities. Purush, who is the illuminator of Maya, is the conscious entity. He enters Maya and makes her conscious [1].

[1]

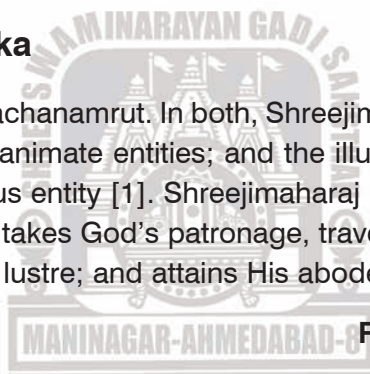
“Furthermore, the Lord is distinct from both Prakruti and Purush. When a soul takes the patronage of that Lord, he traverses Maya and the creations of Maya, and in this manner, he becomes *Brahm-roop* and attains the abode of God. Except for this, there is no way for a soul to be relinquished from the bond of Maya [2].”

[2]

Gadhada Middle Section Vachanamrut 34 {167}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In both, Shreej Maharaj has said that the creations of Maya have been said to be inanimate entities; and the illuminator of Maya, i.e. Mul-purush, has been said to be the conscious entity [1]. Shreej Maharaj has stated that He is distinct from Maya and Purush. Any soul who takes God’s patronage, traverses Maya and becomes *Brahm-roop*, i.e. becomes similar to His lustre; and attains His abode [2]. These are the two topics.



Rahasyarth Pradeepika Tika 167

Gadhada Middle Section, Vachanamrut 35

In Samvat 1880, Bhadarva Sud 11 (Tuesday 16 September 1823), at approximately 3.30 am, Shreejimaraj awoke from His sleep and went to the place where the crop of barley was being stored, at the court of Dada Khachar in Gadhada, where He presided on a dais. He was dressed in a white scarf (*khes*) and a white shawl (*pachedi*) was draped around Him. A turban (*pagh*) made of a black bordered short *dhoti* was adorned on His head.

- (1) He then called the *paramhansas* and disciples to Him and said, (1) “Today, I slept so soundly that even when I tried to get up, I could not awaken. Whilst sleeping, I thought hard. As a result of those thoughts, I have come to a conclusion, which I shall now reveal to you. Before I even came to Ramanand Swami, I could visualise the soul in a *sakshat* form. I am visualising it even now. That soul is lustrous like the Sun. Even though the functions of all My *indriyas* are active, I never loose the concentration about the soul, not even for a brief moment. However, being able to visualise the soul is very difficult. That kind of visualising of the soul is achieved only by an exceptional person who has amassed the virtuous deeds of numerous previous births. Some other person may contemplate about the soul for a hundred years, but still, he would not be able to achieve such a visualisation of it. So when can such a visualisation be attained? When one meditates on Lord Shree Krishna, it is not difficult to visualise the soul. Without meditating on God, no-one should expect to perceive or visualise the soul, merely by contemplating about it [1].

[1]

“By having *upasana* for God, deliberating about the episodes of God and listening to such narratives, chanting the name of God and being adherent to the religious decree, it is not difficult for a soul to attain salvation. This is an easy path to take, just as if one is crossing the oceans sitting in a ship. However, attaining salvation by visualising the soul is a difficult path to take. This is akin to a person tying gourds to his waist and trying to cross the ocean. The only reason that I talk about knowledge of the soul (*aatma-gnan*) is that if a person appreciates that the body is separate from the soul, the affection that he has for his body would not remain, and the affection that he has for his relatives would also not remain. Consequently, no kind of hindrance in his devotion to God would persist. That is the only purpose. However, one must never believe that salvation can be attained only by gaining knowledge about the soul [2].

[2]

“Furthermore, there is a saying in the world, ‘if a person’s mind is pure, he has attained the holy water of the River Ganges at his house.’ However, that is a false belief. Regardless of how proficient a man may be in achieving the trance (*samadhi*) state or how rational he may be, if he starts to stay amidst women, there is no way that his moral integrity can persist. Also, regardless of how resolute a woman may be with regard to her observance of her moral integrity, if she becomes close to a man, she can never remain adherent to the religious decree. Therefore, one should never hope that a man and woman can associate with one

another and still maintain their moral integrity. This is a categorical fact, so no-one should have any doubts about it. For that reason, a *paramhans* or *brahmchari* can remain adherent to their moral obligations only if they abide by the regulations of celibacy, etc., that are prescribed for them; a woman can remain adherent to her moral obligations only if she behaves in accordance with the regulations stipulated for her; and other *gruhasth* disciples can maintain their moral integrity only through abiding by the stipulations given to them, such as, not remaining in solitude with a woman, not even one's young mother, sister or daughter; and not even looking at them with a fixed gaze. In this manner, one should remain in accordance with the religious decree, have *upasana* for the *Murti* of God, listen to and sing about the episodes of God, and recite His name. These four means are the only fundamental causes that are required for a soul to attain salvation [3].

[3]

“Also, you all realise that I am God. Therefore, My episodes, such as the celebrations or festivals I have held, and in whichever places the *paramhansas*, *brahmcharis* and men and women disciples have gathered and sung religious songs, held discourses, performed adoration to Me, etc., should all be narrated, heard and contemplated about. Whoever contemplates about these during his final moments, unquestionably attains the abode of God. This is because the remembrance of all My deeds, actions and name, is capable of bestowing salvation. When I talked about these to Swaroopanand Swami and he subsequently contemplated about them, the severe physical pain that he was suffering due to his illness subsided and he started to experience overwhelming tranquillity. Although he was indeed visualising the soul, it was of no use for any achievement. Wherever the narrations of the episodes of God's *paroksh* incarnations, such as Shree Krishna and Ramchandra are stated, these should also be heard and deliberated about. In order that one can become resolute about these four aspects, I have given My strong endorsement to the eight scriptures including the Shreemad-Bhagwat. Therefore, one should listen to and study those scriptures, and talk about only these four aspects. To reiterate, trying to attain salvation by only observing the religious decree, without the other three aspects, i.e. having *upasana* for the *Murti* of God, the episodes of God, and reciting His name, is as difficult as trying to cross the ocean with only gourds tied to oneself. Furthermore, someone may have the patronage of God's *Murti*, he may be deliberating about and listening to the episodes of God, and he may recite the name of God, but if he does not observe the religious decree, he should be recognised as being like a person who is trying to swim the ocean carrying a large stone on his head. He should be known to be a highly despicable person (*chandal*). Therefore, without any doubt, a soul attains salvation only by the observance of these four means. Except for these, there are no other means that result in the attainment of salvation [4].

[4]

“The devotional poems and songs (*kirtans*) composed by Muktanand Swami and other *sadhus* should be sung and heard. One should also sing and listen to the poems and songs composed by others in which the episodes of God are described. However, the poems and



Shree Swaroopanand Swami is extremely ill but as soon as Shreejimaraj comes to him and gently caresses him, his discomfort is alleviated and he experiences tranquility

songs composed by Kabir and Akha, and other songs like theirs, should not be sung, nor should they be heard. All of you trust Me. If I were to misguide you by talking nonsense, it would be like shoving you all in a well and then covering it with a stone slab, so that there remains no hope of escape. You have placed your complete trust in Me. If I were to lead you onto the wrong path, what benefit would I gain? Therefore, this narration is given for your betterment. I have narrated it to you due to My affection for you. For that reason, you all should now exactly understand and faithfully behave in accordance with it.” Having said this, Shreejimaraj continued, “If you are determined to behave in accordance with what I have just said, you may come forward one by one, touch My feet and take an oath in which you promise that you will definitely behave in that manner.” All the *paramhansas* and disciples happily got up and went to touch the lotus feet of Shreejimaraj and bowed down to Him, before sitting down again. Then, He instructed the ladies to do the same. All the ladies stood at a distance from Him and took an oath to behave in accordance with these instructions. Shreejimaraj returned to His living quarters having become pleased [5].

[5]

Gadhada Middle Section Vachanamrut 35 {168}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that without meditating on Shree Krishna's *Murti*, i.e. on His own *Murti*, the soul cannot be seen by contemplating about the soul alone [1]. Salvation is attained by having *upasana* for God, deliberating about His episodes and listening to such narratives, chanting His name and remaining in accordance with one's religious decree. The purpose of visualising the soul is to ensure that no hindrance persists in one's devotion to God [2]. Regardless of how staunch a woman or man may be about the religious decree, or how proficient they may be in achieving the trance state, if they remain in the company of one another, there is no way that their moral integrity can persist. Therefore, one should remain in accordance with the rules of conduct that God has stipulated [3]. Without the three aspects, i.e. having *upasana* for Him, contemplating about God's episodes and reciting His name, salvation cannot be attained merely by adhering to the religious decree, such as observing celibacy. Also, if these three aspects are present, but an adherence to the religious decree does not exist, salvation is still not attained [4]. One should listen to the poems about His episodes, but the poems and songs composed by Kabir, Akha, etc., should not be sung or heard [5]. These are the five topics.

Q1 In T.1, it is stated that only someone who has amassed the virtuous deeds of numerous previous births is able to visualise the soul. It is then stated that if one meditates on His *Murti*, it is not difficult to visualise the soul. Other than by meditating on the *Murti*, by which other virtuous deeds can one visualise the soul?

Ans Other than having *upasana* for the *Murti*, there is no means of visualising the soul or Brahman. This is stated in GLS.36 Q.2. Here, only someone who has *upasana* is said to have amassed virtuous deeds. This is reiterated in Am.1 Q.2, where it is stated that only *Ekantik* disciples are able to accomplish meditation on the Lord, whereas others are not even able to tread along this path. Therefore, it is only the *Ekantik* disciples who are said to have amassed virtuous deeds. Also, when Shreej Maharaj stated that He is able to visualise the soul, He was speaking under the guise of a disciple.

Q2 In T.4 of this Vachanamrut, it is stated that one should listen to and talk about the episodes of the *paroksh* Shree Krishna, Ramchandraji, etc., and the eight scriptures that have been endorsed. Also, in GMS.39 Q.2, the two sections of the Shreemad-Bhagwat have been advocated. However, in GMS.58, it is stated that one's *upasana* about God is strengthened only through His scriptures, but this does not happen through the *paroksh* scriptures. In this manner, the *paroksh* scriptures have been disapproved of. How should this be understood?

Ans The various types of episodes performed by the *paroksh* incarnations are narrated in those *paroksh* scriptures. If these are heard, one would not develop doubts about Shreej Maharaj when He performs human behaviours. Therefore, Shreej Maharaj has recommended these in order to justify His behaviours, which may be like those of humans. In GFS.78 Q.17, Shreej Maharaj has said to Bhagawanand Swami that as long as He shows human

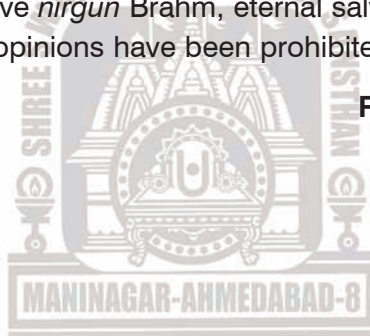
behaviours, which are like those of the *paroksh* incarnations, one should not have any doubts about Him. Also, in GMS.39 Q.2 T.3, it is stated that in the tenth and fifth sections [of the Shreemad-Bhagwat], Lord Shree Krishna is said to be superior to the other incarnations, by which, it is understood that Shree Krishna is superior to incarnations such as Machh and Kachh. In addition, in P.6 T.1, Lord Shree Krishna has stated that the virtues of the incarnations who are below him, are inherent in him and therefore, he is understood to be superior to them. Similarly, in Partharo T.9, Shreej Maharaj has revealed that the virtues of all the incarnations, including Shree Krishna, are contained within Him. Therefore, Shreej Maharaj is Lord Purushottam, who is superior to Shree Krishna and the other incarnations. In order to understand this, Shreej Maharaj has said that one should listen to those two scriptures. Also, in GMS.58, He has stated His principles, that He is supreme (*sarvopari*), the cause of all (*sarva-karan*), and the incarnator (*avtari*); and therefore, only His scriptures should be believed. This is because the benefits of His *Sampraday* can only be attained through His scriptures, but it is said that this does not happen through other scriptures.

Q3 It is said that without the three aspects, i.e. having *upasana* for Shreej Maharaj, contemplating about His episodes and reciting His name, attaining salvation merely by adherence to the religious decree is like trying to cross the ocean with gourds tied to oneself; and if those three are present, but one does not adhere to the religious decree, it is said to be like trying to swim the ocean with a stone on one's head. What should be understood in place of the ocean? Of the two examples, i.e. tying gourds and falling into the ocean, and carrying a stone on one's head and falling into it, which one is superior?

Ans Maya should be recognised as the ocean. Shreej Maharaj keeps someone who does not adhere to the religious decree, but who does possess the other three aspects, i.e. *upasana*, etc., within this world. When that person meets a *Sat-purush*, and according to that *Sat-purush*'s teachings, he abides by the religious decree, he starts to tread the path of salvation. Subsequently, even after one or two births, he does attain salvation. Therefore, he is superior. Someone who practises the religious decree, but does not have the other three aspects, merely attains the fruits of obeying the religious decree. Hence, he goes to the Lok where his lifespan is long. He does not come into contact with a *Sat-purush* and therefore, he does not attain salvation. For that reason, he is inferior. Someone who does not adhere to the religious decree is said to be a highly despicable person. This is because he has attained the ship, i.e. the *upasana* of Shreej Maharaj, to traverse the ocean, in the form of Maya, but still, he does not adhere to the religious decree and consequently, is unable to attain salvation for himself. Such a person is worthy of being hated. He had been given the opportunity of attaining salvation, but still did not grasp it. For that reason, he is called a highly despicable person. However, in the same way that Brahma, etc., deviated from the religious decree but did not fall from the path of salvation, a person who has *upasana* also does not fall from the path of salvation.

Q4 In T.5, one is prohibited from listening to the poems and songs composed by Kabir and Akha. What is the reason for this?

Ans Those who propound the *nirakar* philosophy believe that the Brahm, which is the cause of the entire world, is *nirgun* and is the cause of all objects that have forms. Just as they regard the material forms to be illusive, they also regard the form of Par-brahm Param-aatma God to be illusive, and to be just like the *sagun* incarnations, who they also regard as being illusive. They are not able to understand that the Par-brahm, who is beyond *nirgun* Brahm and who is the cause of Brahm, is divine and *sakar*; and just like the *sagun* incarnations, Par-brahm, who is superior to the *nirgun* Brahm, becomes visible in a human form for the eternal salvation of souls. Therefore, they cannot understand Him to be divine, *sakar* and Par-brahm. They are unable to recognise the true divinity of the pure, conscious (*chaitanya*) and *Brahm-roop* disciples who have *upasana* for Par-brahm, nor of Par-brahm. They believe that by the *upasana* of the *sagun* Brahm during the time of accomplishment (*sadhan-kaal*), *nirgun* Brahm is attained. Consequently, they believe that the disciples who, being united with Par-brahm, are worshipping Par-brahm, have *upasana* for the *sagun* just like themselves. Salvation is not attained through such an ideology, because without having a *sakshat* contact with the Par-brahm Param-aatma, who is above *nirgun* Brahm, eternal salvation is not attained. That is why the scriptures that contain such opinions have been prohibited.



Rahasyarth Pradeepika Tika 168

Gadhada Middle Section, Vachanamrut 36

In Samvat 1880, Bhadarva Sud 15 (Saturday 20 September 1823), Swami Shree Sahajanandji Maharaj was presiding on a dais in the vestibule of the west-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, “Let there be questions and answers.” So, Muktanand Swami asked, (1) “What is the means of focussing one’s inclination (*vrutti*) constantly on the *Murti* of God?” Shreejimaraj replied, “There are four means of achieving this. Firstly, if the nature of the *chitt* is such that it sticks everywhere, it will become attached to wherever one affixes it. Just as it becomes attached to one’s son, wife etc., it can also become attached to God. This is one of the means. The second means is that of extreme bravery. If thoughts about anything other than God arise in a disciple who has such bravery within his heart, intense detest develops within his mind. As a consequence of this, he eliminates all those thoughts and maintains a constant inclination on the *Murti* of God. The third means is that of fear. If a person has immense fear within his heart about the cycle of birth and death and the hell of enduring the 8.4 million species of life, he keeps his mind constantly attached to the *Murti* of God, due to that fear. The fourth means is that of asceticism (*vairagya*). Through the knowledge of the Sankhya scriptures, a person who possesses asceticism understands that his soul is separate from the body, and believes that other than the soul, all other material objects are unreal. He then meditates on God within his soul and attains a constant contemplation about Him. Apart from these four means, someone may have attained the mercy of God. There remains nothing more to say about that. Other than these, one may try numerous other means, but still, a constant inclination about God cannot be achieved. Maintaining a constant inclination about God is an extremely great achievement. Only someone who has amassed the virtuous deeds of numerous births is able to maintain a constant inclination on the *Murti* of God. For others, maintaining a constant inclination is extremely rare.” In this manner, He talked about the way to maintain a constant inclination on the *Murti* of God [1]. [1]
- (2) Then, Shreejimaraj said, (2) “Maya is talked about a lot within this world. I have thoroughly examined the nature of Maya. Other than for God, the affection that remains for everything else is Maya. This soul has more affection for its body, its relatives, and the provider of sustenance, than for the five sensations. Therefore, someone who has eliminated affection for his body, relatives and the provider for his sustenance, has traversed the Maya of God. Only someone who severs his affection for everything other than God can develop love for God. Once he has developed love for God, his inclination remains constantly focussed on Him. When a constant inclination on God has been achieved, there remains nothing more to be done; that person has become fulfilled [2].” [2]

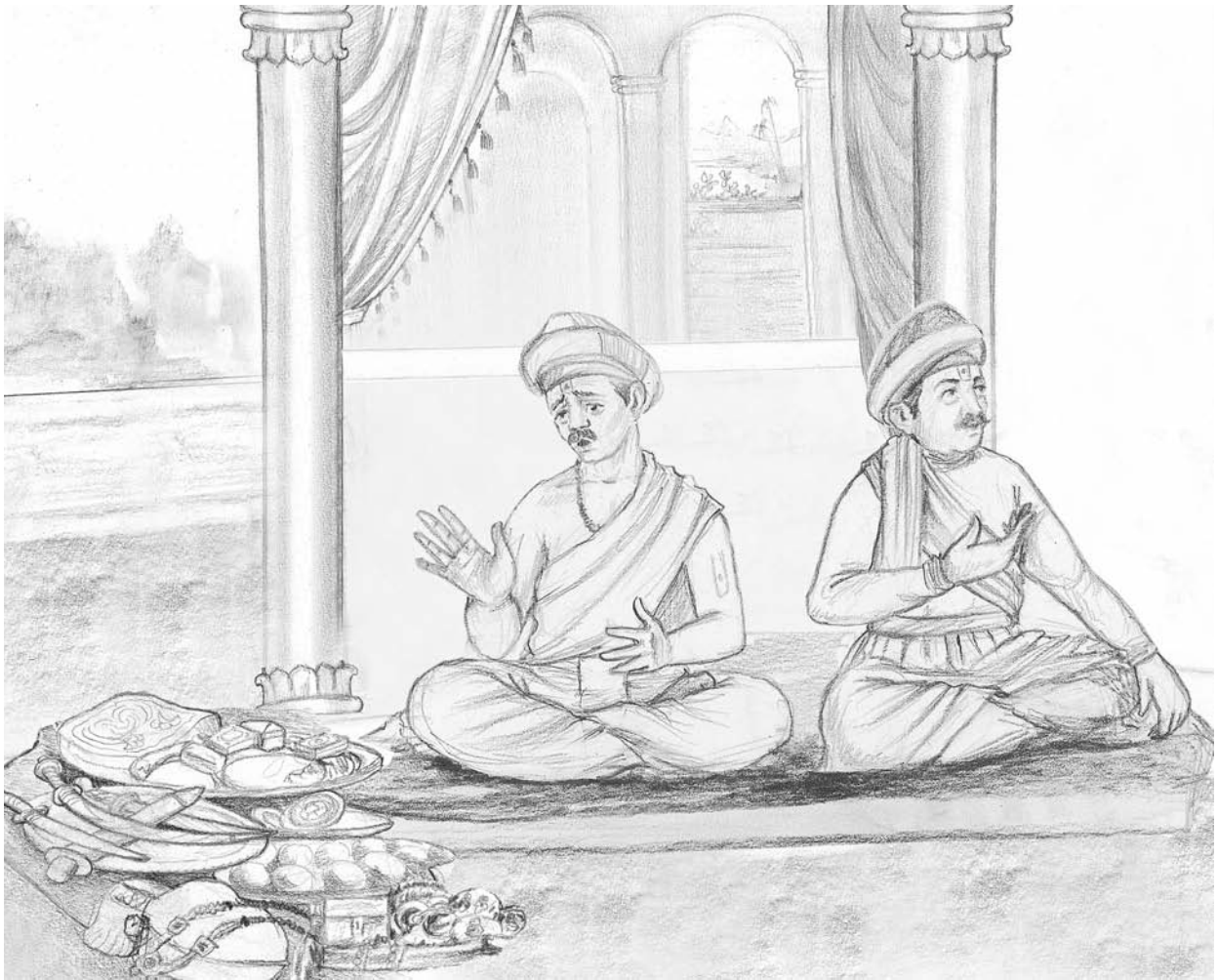
Gadhada Middle Section Vachanamrut 36 {169}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut, amongst which, the second is a merciful statement. In the first, Shreej Maharaj has stated that a person whose *chitt* has the tendency of attaching itself, who has bravery, fear and asceticism; a person on whom He has bestowed His mercy; and a person, who has amassed the virtuous deeds of previous births, are all people who are able to maintain a constant inclination on His *Murti* [1]. In the second, the affection that exists for everything other than God is Maya. Someone who severs affection from everything else and develops affection for God has traversed Maya [2]. These are the two topics.

Rahasyarth Pradeepika Tika 169

One disciple remains attached to material objects. He remains engrossed with Maya. The other disciple has eliminated affection from everything other than God. Consequently, he remains contented and has transgressed Maya. There is nothing more for him to do because he has already become fulfilled



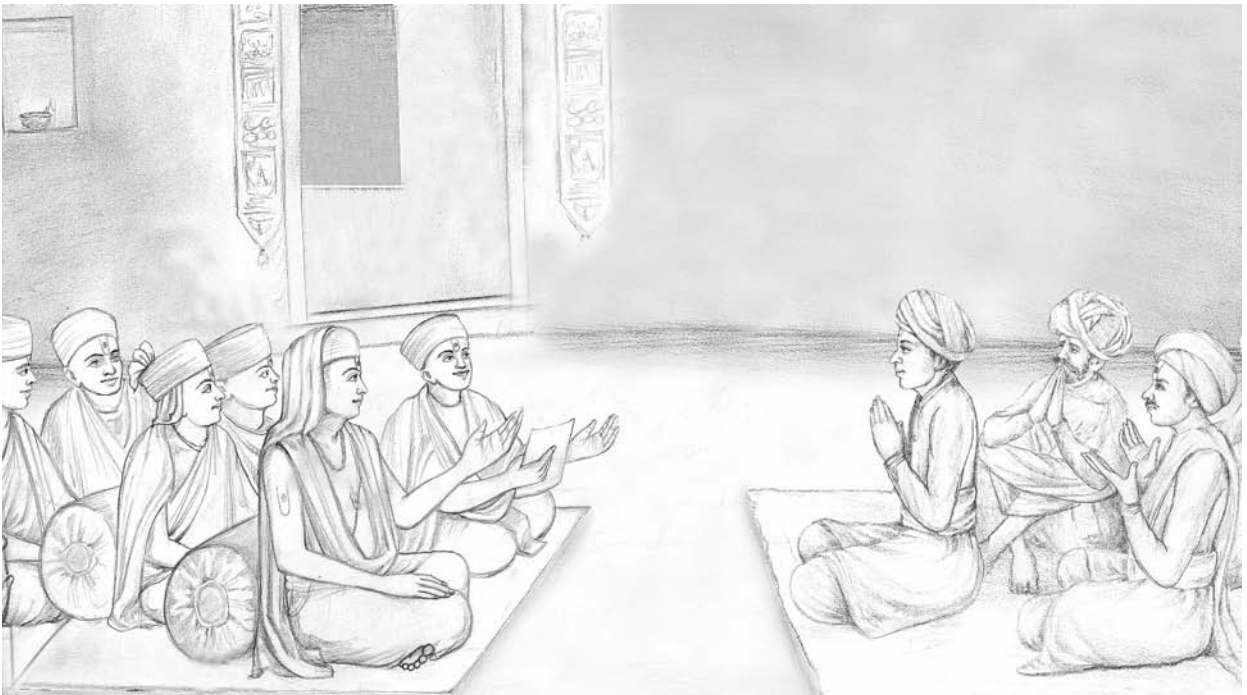
Gadhada Middle Section, Vachanamrut 37

In Samvat 1880, Bhadarva Vad 1 (Sunday 21 September 1823), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the west-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj asked a question. (1) “In the Bhagwad-Gita scripture, it is stated that even the behaviour of a knowledgeable person is in accord with his own innate nature; not even the means of restraint that are stipulated within the scriptures are of any use. Through which means can one eradicate such natural tendencies?” All the *munis* thought about Shreejimaraj’s question, but it was evident that they would not be able to answer it. So then, Shreejimaraj said, “The answer to that question is as follows. In order to eradicate such tendencies, a person must have implicit faith in the words of the *Sat-purush* who gives guidance about eliminating it. The listener must have immense affection towards that preacher. Regardless of how hurtful and harsh the words of that preacher may be, he must consider them to be beneficial. That natural tendency will then be eradicated. Other than this, there is no other means. Therefore, whoever wishes to eliminate his own natural tendencies should not become distressed in any manner when the Lord or a *Sat-purush* humiliates him in order to eradicate them, irrespective of the kind of harsh words that are said to him. He should have only appreciation of the person who is advising him. If one behaves in this manner, even the natural tendencies, which could otherwise never be discarded, are destroyed [1].” [1]

Gadhada Middle Section Vachanamrut 37 {170}

Disciples have implicit faith in the words of the Sat-purush and have much affection for him. Consequently, even though he may humiliate them or say harsh words to them in order to eradicate their natural tendencies, they remain appreciative of the Sat-purush

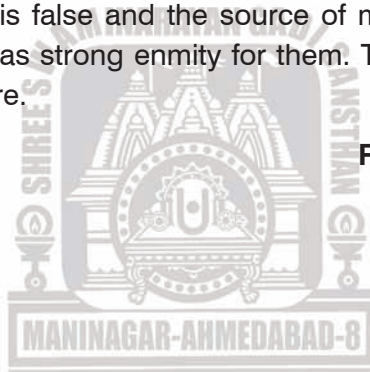


Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreejimaraj has stated that even when He or His *sants* humiliate someone, if that person is appreciative and does not become distressed, the natural tendencies within him, which are such that they cannot otherwise be discarded, are indeed destroyed [1]. This is the one topic.

Q1 Here, in this Vachanamrut, it is stated even a knowledgeable person's behaviour is in accord with his own innate nature; whilst in V.17 Q.1, someone who has controlled his *indriyas* is called a knowledgeable person. What is the kind of knowledge stated here, in this Vachanamrut? And what is the kind mentioned in the other Vachanamrut?

Ans The kind of knowledge mentioned here is that of a person who knows about what is appropriate and what is inappropriate, but who has not realised that all objects, such as the body, are the source of misery and therefore, does not consider their flaws. Consequently, his nature does not remain under his control. This is regarded as being an immature kind of knowledge. In V.17, the kind of knowledge described is that of a person who has realised that except for Shreejimaraj, everything else is false and the source of misery. Consequently, he sees all such objects to be flawed and has strong enmity for them. Therefore, that kind of knowledge should be known as being mature.



Rahasyarth Pradeepika Tika 170

Gadhada Middle Section, Vachanamrut 38

In Samvat 1880, Bhadarva Vad 6 (Friday 26 September 1823), Swami Shree Sahajanandji Maharaj was presiding on a dais on which a *gadi-takiya* had been placed, in the vestibule of the east facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj then said, (1) “If a worldly soul was to encounter someone who gives him money or enables him to have a son, he would instantly trust that person. However, a disciple of God would never place any trust in sorcery, spells, trickery or witchcraft. If a disciple does trust sorcery or spells, he should be regarded as being somewhat averse, despite being a disciple. True disciples of God are not abundant. The disciple Mancha from the village of Kariyani was an ardent disciple of God. Before becoming a disciple, he followed the Margi cult. Still, he did not deviate from his *vartman* of remaining devoid of lust (*nish-kaam*); he remained a celibate, right from childhood. Once, an alchemist came to stay at his home, and revealed his ability to transform copper into silver. He then said to the disciple, ‘as you run an alms-house, I will show you the magical trick of transforming copper into silver.’ However, the disciple took a stick and drove him out of the village, and told him, ‘I have no wish for anything other than God (Shree Aksharanand Swami-ni-vato Chapter 476 & 478).’ That disciple then became associated with the *Satsang* and became an *Ekantik* disciple of God [1].

[1]

“An *Ekantik* disciple possesses: firstly, conviction about the soul (*aatma-nishta*); secondly, asceticism (*vairagya*); thirdly, firm adherence to the religious decree (*dharma*); and fourthly, immense devotion (*bhakti*) towards Lord Shree Krishna. When such an *Ekantik* disciple relinquishes his body, he enters into Lord Shree Krishna [2].

[2]

“Someone who is not an *Ekantik* enters into Brahma, etc., or Sankarshan etc. Without becoming an *Ekantik*, one cannot enter into Shree Krishna-Vasudev. This entering should be understood to be the same as when an extremely greedy person becomes infatuated by wealth; like an immensely lustful man becomes besotted by the woman that he desires; and like an extremely rich person who was childless, but who then attains a son, becomes obsessed by that son. Entering refers to a soul becoming infatuated with whatever he has become attached to. However, this entering does not refer to the way that water mixes with water and fire amalgamates with fire. When someone enters into his cherished deity (*Ishta-dev*), he does not have any affection for any other object and remains besotted about contemplating about Him. If he had to live without his cherished deity, he would live those days in utter misery; but he would not be happy [3].”

[3]

Gadhada Middle Section Vachanamrut 38 {171}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that a disciple who places trust in sorcery or spells is somewhat averse [1]. Whoever possesses the four virtues, i.e. conviction about the soul, asceticism, adherence to the religious decree and immense devotion towards Him, is His *Ekantik* disciple. When such a disciple relinquishes his body, he enters into Shreej Maharaj [2]. Someone who is not an *Ekantik* enters into Brahma or Sankarshan, etc. Whilst such an *Ekantik* disciple remains in this world, he contemplates only about God, just like greedy, lustful and childless individuals [remain infatuated with their desires] [3]. These are the three topics.

Q1 In T.2, it is stated that an *Ekantik* disciple enters into God; and in T.3, it is said that the entering does not refer to the way that water mixes with water and fire amalgamates with fire. In that case, in which way does that entering happen?

Ans As a consequence of a disciple's meditation on Shreej Maharaj, his soul (*chaitanya*) attains congruency with Him, in the same way that larvae is transformed into a bee. Still, Shreej Maharaj and the disciple do not become one. The disciple remains within the *Murti* of Shreej Maharaj as a separate entity, and the master-servant relationship between Shreej Maharaj and the disciple remains. This entering is therefore not like the mixing of water with water, and fire with fire, where they become one entity and do not remain distinct. Whilst such an *Ekantik* disciple is living within his body, he only contemplates about Shreej Maharaj, in the same way that the lustful, greedy and childless person [remains infatuated with their respective desires].

Q2 Other than here, in which other Vachanamrut does it say that the disciple of Shreej Maharaj becomes merged into Shreej Maharaj?

Ans In S.11 Q.1 T.2 and GLS.33 Q.2 T.3, it is stated that a disciple becomes merged into Shreej Maharaj. During the period of endeavouring (*sadhan-dasha*), if someone associates with an *Anadi-mukta*, he comes to understand the manner of becoming merged into the *Murti*, and consequently, he resides within the *Murti* of Shreej Maharaj. If someone attains an association with a *Param-ekantik-mukta*, he comes to understand the manner of remaining in Shreej Maharaj's lustre, i.e. Akshardham; and consequently, he resides in Akshardham, in front of Shreej Maharaj.

Q3 At the present time, by the will of Shreej Maharaj, you, an *Anadi-mukta*, are presiding in a *pratyaksh* human form. However, when an *Anadi-mukta* like you and *Param-ekantik-muktas* are not presiding in a human form within this *Satsang*, can such understanding be attained from this scripture [Vachanamrut] or not? And is it possible to attain such statuses or not? This is because in GFS.60 Q.2 T.3, it is stated that the religious conduct of the *Ekantiks* can be attained only from the guidance of those who have attained that highest status (*param-pad*), but it cannot be attained through studying the writings contained in the scriptures. Also, in GFS.64

T.5, it is stated that this issue can be understood only from those who have attained a status in the Lord's *Murti*. Furthermore, in GMS.13 T.3, it is stated that this issue can be understood only when a *Sat-purush* manifests and it is heard from him, but it cannot be understood by the strength of one's own understanding, nor can it be understood from the sacred scriptures. Therefore, can such an understanding, and consequently, such a status, be attained from this Rahasyarth Pradeepika of the Vachanamrut?

Ans I have prepared this commentary so that Shreejimaraj can be understood in the manner that He truly is. Therefore, from this commentary, one can understand Shreejimaraj to be the cause of all (*karan*), the doer of everything (*karta*), eternally *sakar*, divine, and *murtiman*; He who transcends the categories of Brahm, the categories of Mul-akshar, and even above them, Shreejimaraj's *Param-ekantik-muktas* and *Anadi-muktas*; the one who sustains them all, who is the master of them all, the one who bestows bliss to them all and who is the all-blissful *Murti*. That same *pratyaksh* Shreejimaraj is Himself presiding in the form of idols (*pratima*). With this understanding, if one has utter reverence for the *Murti* of Shreejimaraj, and in the manner stated in Rahasyarth of L.11 Q&A.4, if one performs meditation on the *Murti* of Shreejimaraj; understands and abides by the regulations and duties stated within the Dharmamrut section of the Satsangi-jeevan, the Nishkam-shuddhi, Shikshapatri, Jan-shiksha, Bruhad-dharma, Narayan-Gita, etc.; understands the obligations for all, i.e. ascetics, *gruhasths* etc., stated within these scriptures; has an understanding of the spiritual knowledge (*gnan*), asceticism (*vairagya*), devotion (*bhakti*), *upasana* and God's glory; and understands and abides by them, then, one does indeed attain such a status.

Q4 In T.3, it is stated that someone who is not an *Ekantik* enters into Brahma and Sankarshan, etc. Who should be recognised by that Brahma and Sankarshan, etc.?

Ans As there is a deficiency in his *Ekantik* stature, such an individual attains the abodes of Vairaj and Brahma, and above them, of those who are *sagun*, i.e. Aniruddh, Pradyumna and Sankarshan. When Shreejimaraj manifests within this world, such individuals also come from those abodes into the *Satsang* and become *Ekantiks*; and subsequently, they attain eternal salvation.

Rahasyarth Pradeepika Tika 171

Gadhada Middle Section, Vachanamrut 39

In Samvat 1880, Bhadarva Vad 10 (Monday 29 September 1823), Shreej Maharaj rode on a mare from the court of Dada Khachar in Gadhada to Laxmi-vadi, where He presided on a dais that had been placed on a platform. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.



Shreej Maharaj rides on a mare from the court of Dada Khachar in Gadhada to Laxmi-vadi

- (1) Shreej Maharaj asked a question. (1) “Tell Me the innate virtue that exists within you, which is such that it does not recede even due to the influence of a place (*desh*), time (*kaal*), actions (*kriya*), association (*sang*), etc.” Having said this, Shreej Maharaj continued, “Now, let Me state such intrinsic virtues that exist within Me. Firstly, it is affirmed within Me that regardless of the extent of physical contact I have with any object related to the five sensations, no perturbation occurs within My mind; such objects do not even arise during dreams. Secondly, regardless of the external activities that conduct, when I look within and visualise the soul, My inclination withdraws from all those peripheral disturbances and I remain focussed on the soul, just as a tortoise retracts its limbs into its shell. I experience immense

bliss as a result of this. Thirdly, there exists a firm conviction about the *Murti* of the eternally *sakar* Shree Krishna Vasudev, who presides in the divine (*chaitanya*) and lustrous Akshardham of God. Being eternally *sakar*, He is the creator of all; nothing can happen through a *nirakar* entity. In this manner, I have a resolute determination about the *sakar* nature of God. I have read and listened to many Vedant scriptures, but still, that conviction has not receded. Fourthly, if I come to know about the deceit of a particular woman's or man's devotion being merely superficial, and they are not true disciples of God, I do not become pleased when I see them nor do I feel comfortable with them. My mind becomes pleased only when I see true disciples of God and I feel comfortable only with such people. I have stated these four virtues that are innately existent within Me. Now, you all must also talk about yours." Then, all the senior *paramhansas* and disciples spoke and revealed the virtues that existed within them [1]. [1]

Then, Shreejimaraj said, "One aspect of the religious decree, remaining devoid of lust, is certainly required in those who are senior. If some other kind of deficiency persists, it will be negligible, but firmness about this aspect is essential. This is because the others are recognised by the reputation of their seniors [2]." [2]

Having delivered this discourse, Shreejimaraj returned to the court of Dada Khachar and conducted the *sandhya-aarti* ceremony, chanting of the Narayan name, and prayers. A congregation of all the *sadhus* and disciples was then held. Shreejimaraj asked the senior (2) *paramhansas*, (2) "I have given great credence to the fifth and tenth sections [of the Shreemad-Bhagwat scripture]. So tell Me, what you have understood to be the quintessence of those two scriptures." In accordance with their understanding, all the senior *paramhansas* spoke about what they thought that the fundamental message was. Shreejimaraj then said, "Now, I shall state the quintessence of those two scriptures. A quintessence should be such that if a scholar, a preacher, or someone who is extremely intelligent were to hear it, he would immediately become convinced that this was the truth and would agree with it; no manner of doubt would remain about the issue not being as it is stated. Describing an issue in this way is called stating its quintessence. From amongst those two chapters of the scriptures, the quintessence of the tenth section is that the very same entity who the Upanishad, the Vedant and the Shruti and Smruti call Brahm and the form of a flame; describe as being the form of knowledge; have said to be the essence; and who has been described as being subtle (*sookshma*); and in a *paroksh* manner, has been mentioned by the names faultless (*niranjan*), knower of the domain (*kshetra-gna*), cause of all (*sarva-karan*), Par-brahm, Purushottam, Vasudev, Vishnu, Narayan and free from the attributes of Maya (*nirgun*), is the son of Vsudev, i.e. this *pratyaksh* Shree Krishna Vasudev. Consequently, wherever such words of praise are stated, those words of praise only refer to the *pratyaksh* Lord Shree Krishna. No-one else has been stated to be superior to Lord Shree Krishna. It is also said that the only one who creates, sustains and destroys the entire universe is Lord Shree Krishna. Within the fifth section, the greatness of that Lord Shree Krishna has been stated. It is said that in order to

sustain this universe and to confer bliss to His disciples, Lord Shree Krishna assumes numerous types of *Murtis* within each of the regions. It is said that whoever abides by the restrictions stipulated by Him attains an immensely high status. Conversely, someone who does not adhere accordingly may be senior, but he will fall from his status. If an ordinary soul were to contravene those prohibitions, he would face decline. That very same Shree Krishna Vasudev gave *darshan* to Vsudev and Devki, in the *pratyaksh*, four-armed form of an amazing child (Shree Garg-samhita Section 1 - Golok-khand Chapter 11 Verse 22 - 42). This is the eternal form of Vasudev. That Lord Shree Krishna performed activities that were in accordance with the religious decree (*dharma*), ways to attain financial stability (*arth*) and satisfaction from worldly pleasures (*kaam*). Anyone who deliberates about or listens to the episodes performed by God for the religious decree, in order to attain financial stability or to attain satisfaction from worldly pleasures, becomes freed from all sins and achieves the highest status (*param-pad*). The manifestation, deeds and *Murti* of that Lord Vasudev are all divine. Only this Vasudev Shree Krishna is supreme. This is the quintessence of these two scriptures. Even those who have attained the Brahm status, such as Shukji, should have *upasana* for this Shree Krishna Par-brahm. Even those who are like Shukji must deliberate about and listen to the episodes about Lord Shree Krishna that are stated in the tenth section. Shukji himself has said:

परिनिष्ठतोऽपि नैर्गुण्ये ह्युत्तमश्लोकलीलया । गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥

Oh King Parikshit! Even though I am perfectly settled in a state which is free from the attributes of Maya (nirgun), by reading the Shreemad-Bhagwat, I have become attracted by the divine episodes of God.

Shreemad-Bhagwat Second Section Chapter 1 Verse 9

“One should have a firm conviction about the *Murti* of that Lord Vasudev. If a soul who possesses a firm conviction about the *Murti* of God were to commit some sin, he still attains salvation. This is because penance has been prescribed for the sins that could be committed. However, someone who believes that God is *nirakar* amasses sins that are greater than those attained from committing the five grave sins. There exists no kind of penance for such sins. If someone who has absolute faith about the *sakar* nature of God were to commit some sin, what would be the concern? Such sins will be burnt away by the prowess of God and he will attain God. Therefore, one must have a firm faith about the *Murti* of God and have unyielding *upasana* towards Him. I am stating this for [the benefit of] you all. Therefore, you must all firmly establish this command within yourselves.” In this manner, Shreejimaraj delivered this discourse to provide a lesson to everyone. He then went to dine [3].

[3]

Gadhada Middle Section Vachanamrut 39 {172}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreej Maharaj has stated that other than about Him, no kinds of thoughts about other objects arise in the mind of His *Ekantik* disciple. They do not even arise within his dreams. Even if he is faced with external activities, when he looks within, he can focus on the soul and experience immense bliss. Such an individual understands that God is eternally *sakar*. If someone deceitfully performs devotion to Him, such a person [*Ekantik* disciple] does not become pleased with him; he becomes pleased only when he sees genuine disciples. Such innate virtues are inherent within the Lord's *Ekantik* disciples [1]. Those who are senior must ensure that they are immensely firm in the observance of remaining devoid of lust [2]. In the second question, Shreej Maharaj has stated His own glory using the pretext of the *paroksh* Shree Krishna. Just as in the Tenth Section, the son of Vsudev, Shree Krishna is mentioned by numerous names and is said to be the creator of everything, in the scriptures of the *Sampraday*, such as the Vachanamrut, Satsangi-jeevan, Satsangi-bhushan, Hari-leela-kalpataru and Hari-dig-vijay, Shreej Maharaj, the *sakshat* divine *Murti*, Lord Shree Swaminarayan, is only mentioned using the names such as Narayan, Vishnu, Param-aatma, Purushottam, Vasudev, Nar-Narayan, Nilkanth, Hari, Harikrishna, Shree Krishna, Ghanshyam, Sahajanand, Narayan Muni, Brahm, Par-brahm and Purna-brahm. It should be understood that these refer to Shreej Maharaj. Just as the glory of Lord Shree Krishna is stated in the Fifth Section, from all the scriptures of Shreej Maharaj's *Sampraday*, it should be understood that He is the creator of all; and that He has manifested in numerous ways within the infinitely many universes in order to bestow bliss, in the form of eternal salvation, and to stipulate the restrictions of the religious decree. Whoever abides by these, attains an immensely high status. If someone who is senior contravenes those restrictions, he falls from his status and if he is an ordinary person, he faces decline. Shreej Maharaj's manifestation and biographical episodes are divine. Anyone who deliberates about or listens to His episodes is relieved from all sins and attains the highest status, i.e. attains His Akshardham. He is the creator of everything that has a name, the cause of all incarnations, the incarnator of all incarnations, and is superior to Mul-purush, i.e. the categories of Ishwar, the categories of Brahm, and the categories of Mul-akshar, and above them, His own *Muktas*. He is superior to them all. He is the controller of them all and is the *pratyaksh* God. Someone who understands His greatness in this manner and has the conviction about Him ultimately attains Akshardham [3]. These are the three topics.

Rahasyarth Pradeepika Tika 172

Gadhada Middle Section, Vachanamrut 40

In Samvat 1880, Aso Vad 3 (Wednesday 22 October 1823), Shreej Maharaj was presiding at His living quarters, at the court of Dada Khachar in Gadhada. After bathing, He dressed in white clothing and then presided on His seat in order to perform His daily routine of worshipping the Lord. He then performed prostrations in a northerly direction, to Lord Shree Krishna. However, on that particular day, He performed one more prostration than He usually did. Noticing this, Shuk Muni asked, (1) “Oh Maharaj! Why did You perform one extra prostration today?” Shreej Maharaj replied, “Every day, whilst prostrating to Lord Shree Krishna, I used to say, ‘Oh Maharaj! If any feelings exist within Me that the body, etc., are Me, or that they are Mine, eradicate all such sentiments.’ Today however, I had a thought that the kind of misery faced by someone who betrays a disciple of God, be it with his mind, words or body, either intentionally or inadvertently, does not occur as a consequence of any other sin. Therefore, in order to eradicate the sin of intentionally or inadvertently betraying a disciple of God with the mind, words or body, I performed one extra prostration [1]. [1]

“Also, I have realised that the evil that is faced by a soul and the misery that is inflicted on him as a consequence of being treacherous towards a disciple of God, is not inflicted as a result of any other sin. Furthermore, the benefit gained, and the kind of happiness experienced, by a soul who offers his services to a disciple of God, with his mind, words and body, is not attained by any other means [2]. [2]

“The betrayal that occurs towards a disciple of God is committed due to greed (*lobh*), arrogance (*man*), envy (*irsha*) and anger (*krodh*). These are the four reasons. Only if these four flaws are not present within an individual, can he have honour for a disciple of God. Therefore, anyone who wants to remain immensely contented whilst in this present birth as well as after he has relinquished his body, must not betray a disciple of God, either with his mind, words or body. If any kind of betrayal is committed towards a disciple of God, one should pray to him for forgiveness and with the mind and body, one should prostrate before him. One should remain vigilant to ensure that such betrayal is not committed again. However, one’s behaviour should not involve atoning for a betrayal by prostrating and then committing the same act of betrayal again and then performing prostrations. To ensure that this narration is remembered everyday, all the *sants* and all the disciples should take a vow that when they perform their daily worshipping of God, they should perform prostrations in accordance with their daily routine, and then, they should perform one extra prostration, in repentance for the betrayal of a disciple of God that may have been committed through the mind, words or body throughout the day, intentionally or inadvertently. This is My command so you all must obey it [3].” [3]

Gadhada Middle Section Vachanamrut 40 {173}

Rahasyarth Pradeepika Tika

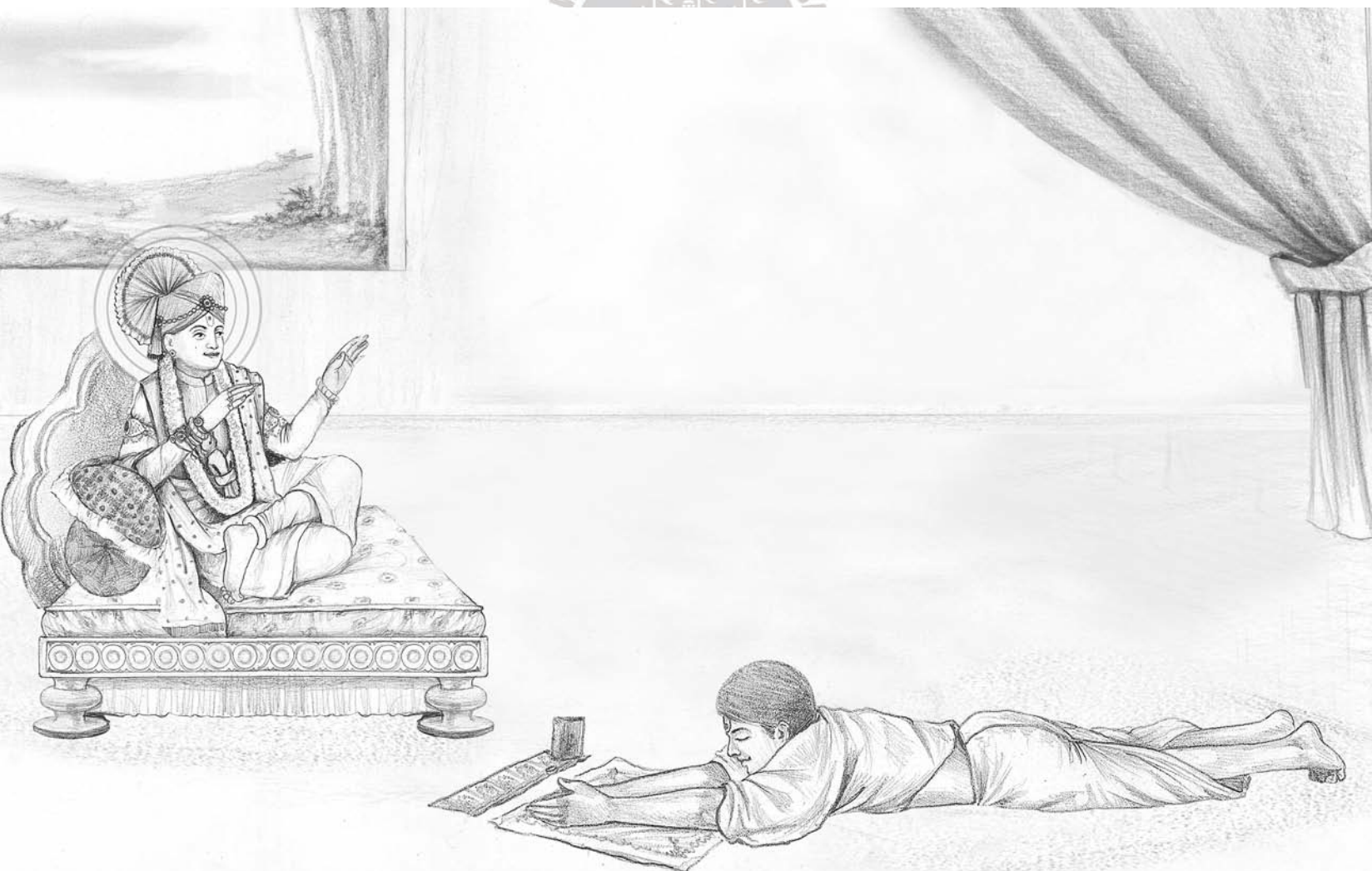
There is one question in this Vachanamrut in which, Shreejimaraj has stated that for the repentance of intentionally or inadvertently being treacherous towards His disciples, one should perform one extra prostration whilst performing daily worship to Him [1]. Evil is inflicted as a consequence of betraying His disciples, whilst bliss is experienced by offering services to such disciples [2]. Treachery is committed towards a disciple due to four flaws; greed, arrogance, envy and anger [3]. These are the three topics.

Q1 In T.1, it is stated that Shreejimaraj was performing His daily routine of worshipping. What is the purpose of this [for Him to be worshipping]?

Ans All of Shreejimaraj's episodes are performed in order to impart teachings to His disciples.

Rahasyarth Pradeepika Tika 173

In accordance with Shreejimaraj's command, a disciple performs one extra prostration whilst performing his daily prayers, in order to eradicate the sin of intentionally or inadvertently betraying a disciple of God with his mind, words or body



Gadhada Middle Section, Vachanamrut 41

In Samvat 1880, Kartik Vad 11 (Sunday 28 November 1823), Swami Shree Sahajanandji Maharaj, was presiding on a dais placed in the vestibule of the west-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. Garlands of yellow flowers were adorned around His neck and tassels (*tora*) of yellow flowers had been inserted into His turban (*pagh*). A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- Out of His sheer mercy, and in order to impart a lesson to His disciples, Shreejimaharaj said,
- (1) (1) “If someone who wishes to worship God, gets the opportunity of offering his services to Him and His disciples, that individual should consider it to be a great fortune for him, and serve them. Furthermore, that service should be offered only to please God and for the attainment of salvation, and it should be performed with devotion. One must not perform such service for accolade. However, the nature of a soul is such that he likes doing things that inflate his ego. He does not like to perform tasks that do not inflate his ego, not even performing devotion to God. It is like a dog that finds a dry bone and takes it away to a secluded place and starts chewing it. The bone causes abrasions in his mouth, and becomes covered in blood. He then starts licking the bone and becomes pleased. The fool does not realise that it is the blood from its own mouth that he is enjoying the taste of. Similarly, even a disciple of God cannot discard the bone, in the form of ego. All the spiritual means that he performs are controlled by his arrogance. He does not consider them to be the devotion of God and perform them in order to please God. Even when he performs devotion to God, he does so to feed his ego; he does not perform them only to please God. There may only be very few disciples, such as Ratanji and Miyaji, who perform the devotion of God without any arrogance, and with the sole purpose of pleasing Him. Not everyone is able to forsake the taste of arrogance.” In relation to this, Muktanand Swami recited one of Tulsidas’s couplets.

कनक तज्यो कामनी तज्यो तज्यो धातुको संग। तुलसी लघु भोजन करी जीवे मानके रंग ॥

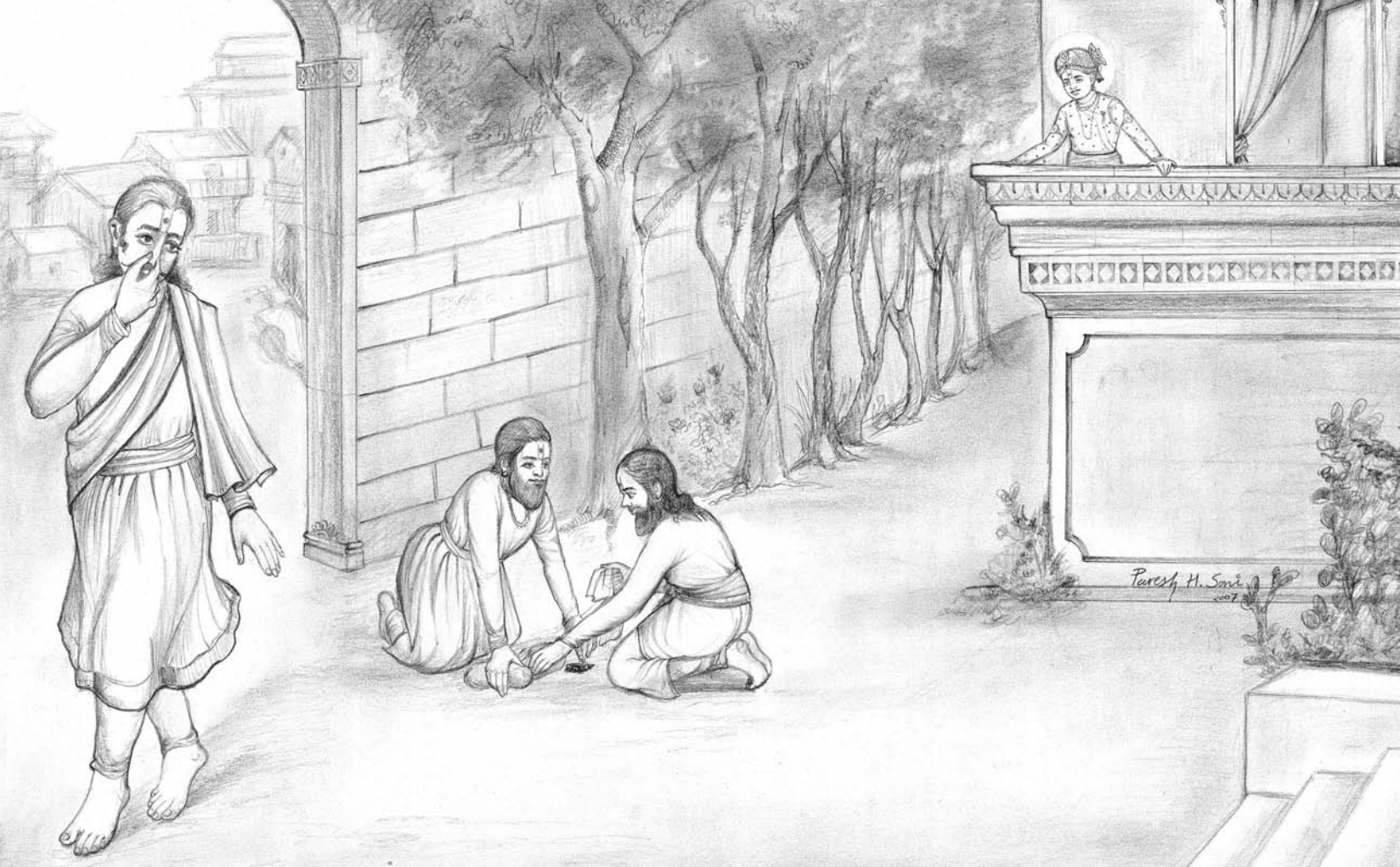
Tulsi says that someone may forsake gold, relinquish women, abandon all his possessions, and survive on a pittance of food, but he cannot survive without feeding his ego

Hearing this couplet, Shreejimaharaj said, “The taste that a soul attains from his ego cannot be obtained from any other objects. Therefore, from amongst all the disciples, whoever abandons arrogance and worships God, should be recognised as being highly eminent [1].” [1]

Gadhada Middle Section Vachanamrut 41 {174}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which Shreejimaharaj has stated that



Ratanji and Miyaji have a desire to please Shreejimaraj in any manner that they can. They have no manner of arrogance and consequently, perform even menial tasks such as cleaning dog excrement from the temple grounds. In contrast, another person, who has arrogance, walks away from such menial jobs in disgust

when someone has the opportunity of offering services to His disciples, that individual should consider it to be his great fortune, and serve them for the attainment of his salvation and in order to please God; and such service should be performed with devotion. However, one must not perform them in order to receive accolade [1]. This is the one topic.

Q1 Shreejimaraj has stated that there may only be very few disciples, such as Ratanji and Miyaji, who perform devotion to Him without any arrogance and with the sole purpose of pleasing Him. However, the *Muktas* who had accompanied Shreejimaraj are beyond Maya and are divine (*chaitanya*) *Murtis*; the attributes of Maya cannot exist within them. So what is meant by the statement that only very few may perform devotion without any arrogance?

Ans Here, using the pretext of Ratanji and Miyaji, Shreejimaraj has advised those who have not yet attained the state of accomplishment (*sadhaniks*). He has said that from amongst those who are in the state of endeavouring (*sadhan-dasha*) and who seek salvation, only a few are like this. However, this does not apply to the accomplished *Muktas* who accompanied Him. Ratanji and Miyaji were *Muktas* who had accompanied Him. Just because their examples have been used in the narrative, one should not think that it applies to them.

Rahasyarth Pradeepika Tika 174

Gadhada Middle Section, Vachanamrut 42

In Samvat 1880, Magshar Vad 12 (Monday 29 December 1823), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was entirely adorned in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Bhagawadanand Swami asked Shreejimaraj a question. (1) “Oh Maharaj! Infinitely many cosmoses exist within each of God’s pores. In which manner do they exist there? Also, within the universe, in which places do the incarnations of God manifest?” Shreejimaraj then replied, “There are two distinctions about Lord Purushottam’s Akshardham. One is its nature of being *sagun* - composed of the attributes of Maya and the other of it being *nirgun* - free from the attributes of Maya. Purushottam Narayan cannot be said to be *sagun* and He cannot be described as being *nirgun*. The differentiation of being *sagun* and *nirgun* refers only to Akshar. The *nirgun* nature of Akshar is that it has a form that is even smaller than an atom, whereas, its nature of being *sagun* is that its form is immensely larger than even the largest of objects. Infinitely many cosmoses remain like atoms within each of that Akshar’s pores. This does not mean that those cosmoses become smaller within Akshar. They still exist with their eight concentric veils. However, in comparison to Akshar’s extreme vastness, they appear to be extremely small. For example, Mount Girnar seems to be very small in comparison to the Meru Mountains; and the Meru Mountains seem extremely small in comparison to the Lokalek Mountains. Similarly, the cosmoses remain the same as they are, but they appear to be infinitesimally small when compared to the enormity of Akshar. Consequently, they are said to be like atoms [1].

[1]

“Akshar-brahm is like the halo of the Sun; when the Sun rises, all the ten directions can be determined in relation to it. Akshardham exists in the same manner. Millions of cosmoses exist above it, below it and in all directions around it. Furthermore, God, i.e. Purushottam, eternally presides within Akshardham. Everything occurs due to His will. Whilst remaining in Akshardham, He manifests in any particular cosmos, in whichever form is required. For example, when Lord Shree Krishna performed the Ras-krida episode, although he was one form, he assumed as many forms as there were Gopangnas [Gopis]. Similarly, Lord Purushottam manifests in any of the cosmoses, in any form that is required; and He also remains in Akshardham. He eternally presides in Akshardham. Wherever the *Murti* of that Purushottam exists, that very place is the centre of Akshardham [2].”

[2]

Gadhada Middle Section Vachanamrut 42 {175}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which, Shreejimaraj has said that to pervade amongst the categories such as Mul-akshar, is His lustre's, i.e. Akshardham's, nature of being *nirgun*. Its ability to sustain the categories such as Akshar is the *sagun* nature of Akshardham [1]. In the example, God's *Murti* is synonymous with the Sun and His lustre, i.e. Akshardham, is in the place of the lustrous halo of the Sun. Around that Akshardham, above and below it, and in all directions, exist millions of cosmoses. Whilst eternally presiding in that Akshardham, the Lord manifests wherever He wishes and in the kind of form that is required. Wherever His *Murti* exists is the centre of Akshardham, i.e. He remains amongst His lustre, i.e. Akshardham [2]. These are the two topics.

Q1 Bhagawadanand Swami asked Shreejimaraj, 'Within each of Your pores exist infinitely many cosmoses. In which manner do they remain there? And in which places do You manifest?' However, he did not ask whether the Lord was *sagun* or *nirgun*. So why did Shreejimaraj answer by saying that He cannot be called *sagun* or *nirgun*?

Ans In GFS.72 Q.1 T.4, Shreejimaraj has stated that infinitely many cosmoses reside like atoms within each pore of His hair. With reference to that, Bhagawadanand Swami asked his question, i.e. 'Oh Maharaj! Infinitely many cosmoses reside in each of Your pores. Consequently, Your pores must be bigger than the cosmoses; and Your *Murti* must be bigger than Your pores. In that case, when You manifest in the cosmos, how can Your *Murti* fit inside the cosmos?' He had asked the question with that line of thought. In response, Shreejimaraj said that the rays of Akshardham, i.e. His lustre, should be considered to be His pores. Those pores are *sagun*, i.e. they are extremely large and they sustain everything. They are also *nirgun*, i.e. they pervade through everything and are miniscule. They confer the quality of being miniscule to others. His *Murti* is always the size of a human body. Infinitely many cosmoses remain amidst the rays of His lustre, i.e. Akshardham. In those cosmoses, He gives *darshan* in a human form. This is what Shreejimaraj has explained.

Q2 In T.1, it is said that the cosmoses remain within Akshardham with their eight veils. However, those cosmoses exist in the lustre of Mul-purush; beyond that is Vasudev-brahm; beyond that is Mul-akshar; and beyond that is Shreejimaraj's lustre, i.e. Akshardham. So, how do the cosmoses with the eight veils have an association with that abode?

Ans The cosmoses with the eight veils do actually remain in Mul-purush's lustre. However, Mul-purush, [Vasudev]-Brahm and Mul-akshar, etc., are all sustained by the lustre of Shreejimaraj. Therefore, it can be said that they are sustained by the 'one who sustains all'. From the perspective of Mul-purush, the cosmos exists in the form of Pradhan-Purush; from the perspective of Vasudev-brahm, the cosmos exists in the form of Mul-purush; from the perspective of Mul-akshar, the cosmos exists in the form of Vasudev-brahm; and from the perspective of Shreejimaraj, the cosmos exists in the form of Mul-akshar. It should therefore

be understood that the cosmoses, in the form of Mul-akshar, remain in the lustrous rays of Shreejimaraj's Akshardham.

Q3 In T.2, it is said that Akshar-brahm is like the halo of the Sun. How should this be understood?

Ans Shreejimaraj should be understood to be exemplified by the Sun, and Akshardham should be understood to be synonymous with the Sun's halo, i.e. the mass of its lustre.

Q4 It is said that when the Sun rises, all the ten directions can be determined. What should be understood by it rising?

Ans When the Sun rises, all the directions can be determined, meaning that they all become clearly visible, and all the places that exist in those directions are seen travelling around the Sun. Similarly, when someone identifies himself with Shreejimaraj, he sees the *Murti* of Shreejimaraj at the centre of the abode; and due to his association with His *Murti*, he sees all the entities, i.e. Mul-akshar, etc., Brahm, Mul-purush, etc., and all the cosmoses, in all directions, travelling around Akshardham.

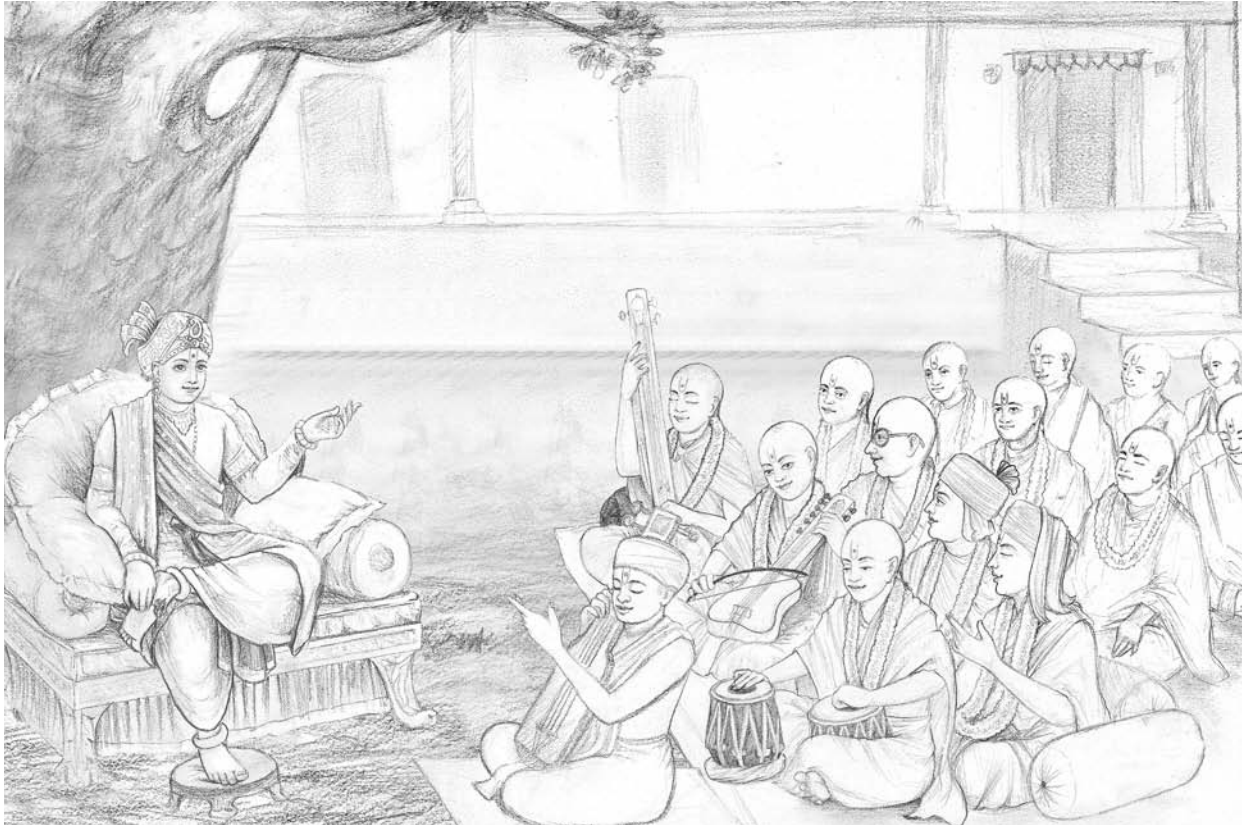
Q5 It is stated that whilst remaining eternally in Akshardham, Shreejimaraj manifests in any particular cosmos, in whichever form is required. Is there any difference between the form that manifests in numerous places and the *Murti* that remains in Akshardham?

Ans Whilst remaining in Akshardham, Shreejimaraj Himself, through His will, gives *darshan* in numerous forms, in many places. He is still the very same *Murti*. Therefore, the one *Murti* is visible in all the places. The centre of Akshardham should be understood to be wherever that *Murti* gives *darshan*. This is because the *Murti* that gives *darshan* in Akshardham is the same *Murti* that gives *darshan* in numerous places. His lustre, i.e. abode, always exists with that *Murti*, but it is never separate from it. It should therefore be understood that the centre of Akshardham exists wherever Shreejimaraj gives *darshan*.

Rahasyarth Pradeepika Tika 175

Gadhada Middle Section, Vachanamrut 43

In Samvat 1880, Posh Sud 4 (Monday 5 January 1824), Swami Shree Sahajanandji Maharaj was presiding on a *gadi-takiya*, at the residential quarters of those from Ayodhya, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face. Premanand Swami was singing devotional songs (*kirtans*) with the accompaniment of a *saroda*.



Shreejimaraj presides amongst an assembly of sants and disciples and Premanand Swami sings devotional songs with the accompaniment of a saroda before Him

- Shreejimaraj said, “Now let us start a session of questions and answers.” Having said this,
- (1) Shreejimaraj asked, (1) “A disciple of God who is beyond the attributes of *Maya* (*gunatit*) behaves only as if he is independent. The influences of the three attributes of *Maya*, i.e. the *sattva* attribute, in the form of asceticism, the *rajas* attribute, in the form of affinity with the sensations, and the *tamas* attribute, in the form of idiocy, do not exist in him. Absolutely no kind of activity exists in him; he remains as if he is in a deep sleep [*sushupti*] state. Does such a disciple, who is free from the attributes of *Maya* (*nirgun*), and who remains as if he is independent in this manner, have affection towards God or not? That is the question.”

Muktanand Swami replied, “Someone who behaves as if he is independent does have affection for God [1].” [1]

- (2) Shreejimaraj then asked, (2) “Is the affection for God of the disciple, who behaves as if he is independent, of the same type as the affection he has for the soul, or is it a different kind [of affection]?” Muktanand Swami replied, “That love is of the same type as he has for the soul.” Shreejimaraj then said, “Madhav-acharya, Nimbark and Vallabh-acharya have said that developing the kind of affection that a person, who behaves as if he is a soul, has for God, is referred to becoming Brahm-swaroop. Therefore, someone who becomes free from the attributes of Maya and has affection for God, is called Brahm-swaroop. This is the principle of the great, eminent Acharyas [2].” [2]

Gadhada Middle Section Vachanamrut 43 {176}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreejimaraj has stated that a disciple who is free from the attributes of Maya has affection for Him [1]. In the second question, by using the references of the Acharyas, Shreejimaraj has stated that such affection refers to becoming Brahm-swaroop [2]. These are the two topics.

Q1 In Q.1, it is stated that one should become elevated beyond the attributes of Maya (*gunatit*) and develop affection [for Him]. What should be understood as the meaning of *gunatit*?

Ans *Gunatit* refers to the Brahm, which is beyond the three attributes of Maya, i.e. the lustre of Shreejimaraj. Having become that form, when a disciple worships Shreejimaraj, he is regarded as being *gunatit*. The love that develops from becoming *gunatit* and having affection for Shreejimaraj, is called becoming Brahm-roop.

Q2 It is stated that absolutely no kind of activity exists within that person and he remains as if he is in a deep sleep state. What is meant by no kind of activity existing? And what is the state that is like a deep sleep?

Ans Just as the element space remains unaffected by the influences of the four basic elements (*bhuts*), such a disciple remains unaffected by the influences of his body, because he behaves only as if he is a soul. This is said to be the lack of any kind of activity in him. He is free from the attributes of Maya and behaves independently. He has attained the state of accomplishment (*siddh-dasha*). Consequently, in the same manner that there is no memory of what happens whilst in a deep sleep state, it is stated that such a person remains oblivious about everything other than Shreejimaraj. This does not mean that he exists in a deep sleep state. By using the example of the deep sleep state, Shreejimaraj has described the status [of such a disciple]; this is what should be understood.

Rahasyarth Pradeepika Tika 176

Gadhada Middle Section, Vachanamrut 44

In Samvat 1880, Posh Sud 8 (Friday 9 January 1824), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj asked Muktanand Swami, (1) “When a person starts to demerit a disciple, does he think that the extent of the faults that were present previously, still exist within him, or does he think that more flaws now exist?” Muktanand Swami then replied, “By inference, it would seem as if he perceives that the disciple has the same amount of faults as previously existed.” Then, Shreejimaraj remarked, “You have missed the point of this question. If the same amount of fault is perceived, how can it be said that he now has demerit for the disciple? Actually, it is due to the association with an adverse place, time, action, company etc., that the intellect becomes perverted and starts to perceive more faults to exist [in the disciple]. When this happens, it should be realised that the intellect has become inflicted by the influence of an adverse place, time, etc. [1].” [1]
- “Furthermore, I consider that someone who has previously had the association of a *Mota-purush* (*Sat-purush*) or may have had the *darshan* of God only demerits himself; he never demerits other disciples. Someone who possesses such characteristics should be considered to be angelic [2].” [2]
- “Conversely, a demonic soul never considers a single flaw to exist within himself and only demerits other disciples. Someone who has that kind of intellect should be recognised as being a demonic person. Such a demonic person may be within the *Satsang*, or may even have remained within the groups of *sants*, yet still, he will remain just like Kalnemi, Ravan and Rahu. Associating with a *sant* will never be of any consequence to him. An ardent disciple demerits only himself and remains oblivious about the flaws of other disciples [3].” [3]

Gadhada Middle Section Vachanamrut 44 {177}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreejimaraj has stated that by the influence of an adverse place, time, etc., one’s intellect becomes perverted as a result of which, more flaws are perceived [in disciples] [1]. Someone who has previously had the association of a *Mota-purush*, or has attained His *darshan*, demerits only himself; he never demerits other disciples [2]. A demonic person never demerits himself and perceives only faults to exist in other disciples [3]. These are the three topics.

Rahasyarth Pradeepika Tika 177

Gadhada Middle Section, Vachanamrut 45

In Samvat 1880, Posh Vad 1 (Saturday 17 January 1824), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, (1) “All of you, i.e. the groups of *munis* and *brahmcharis*, the *gruhasth* disciples, attendants and those from Ayodhya, are all said to be Mine. However, if I do not persist to keep you obedient, you will behave in some kind of an inappropriate manner. I would not be able to endure seeing this. For that reason, I do not want to allow even a slight imperfection to remain in anyone who is said to be Mine. Therefore, you must also remain extremely vigilant, because if the slightest recklessness exists, your standing in the *Satsang* will not last. As you are disciples of God, I am determined that I will not allow any kind of inappropriate passions or unacceptable temperaments to remain in your hearts; nor do I want any kind of association to exist with the three attributes of Maya, ten *indriyas*, ten *prans*, four *antah-karans*, five basic elements (*panch-bhut*), five sensations or the deities of the fourteen *indriyas*. I want to free you from all those material anxieties and ensure that you realise yourselves to be independent, i.e. souls, and perform devotion to God accordingly. I do not want any attributes of Maya to remain. If all those inadequacies have not been eradicated within this lifetime, I want you to go to Badrik-ashram to perform austerities, as a consequence of which, all your inappropriate passions can be incinerated to ashes; or I want you to go to Shwet-dweep, where you can perform austerities with the *Nirann-muktas*, as a consequence of which, all your inappropriate passions can be burnt to cinders. However, I do not want to allow any kind of affection to remain for any other object; it must exist only for God. Therefore, all the disciples and groups of *munis* must remain vigilant.” Having delivered such a discourse, Shreejimaraj went to His own living quarters [1].

[1]

On that same day during the evening, Shreejimaraj was presiding amongst an assembly.

- (2) When the *aarti* ceremony had concluded, Shreejimaraj said, (2) “By performing *sattva* deeds, one goes to the abodes of the deities; by performing *rajas* deeds, the mortal world is attained; and as a consequence of *tamas* deeds, one faces a downfall [2].

[2]

“Someone may raise a doubt, i.e. if one attains the mortal world as a result of performing *rajas* deeds, all humans should experience the same happiness and miseries. The response to this is that the one *rajas* attribute has a multitude of varieties. This is due to its association with a place, time, etc., and for that reason, performing *rajas* deeds does not result in the same outcome. The kind of deeds performed is dependent on the kind of place, time, association and action that one encounters [3].

[3]

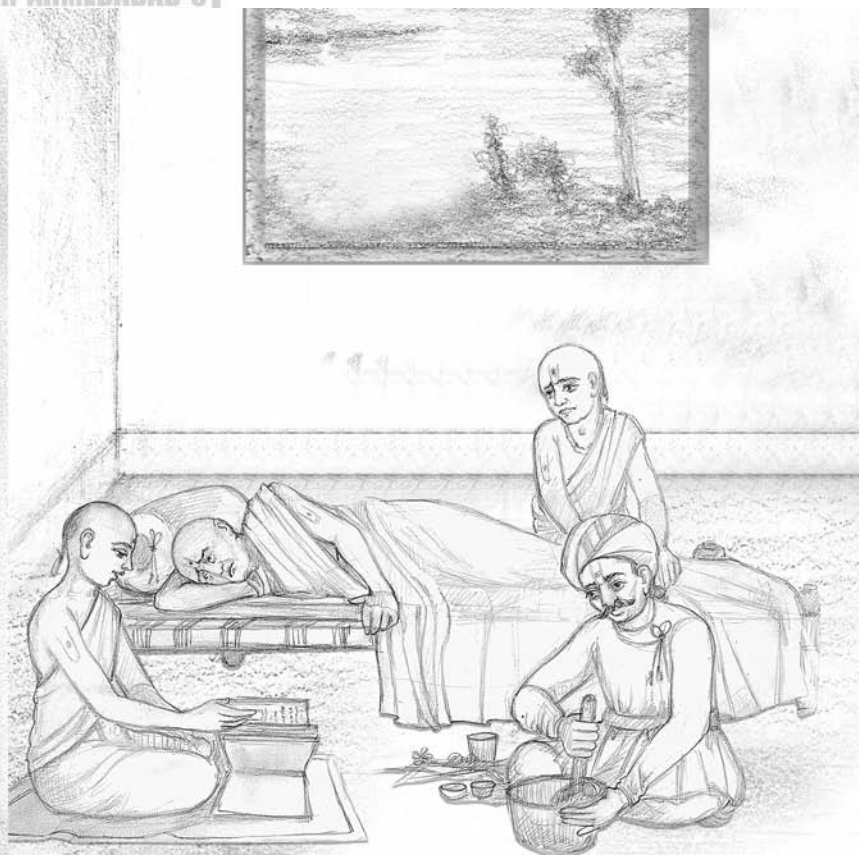
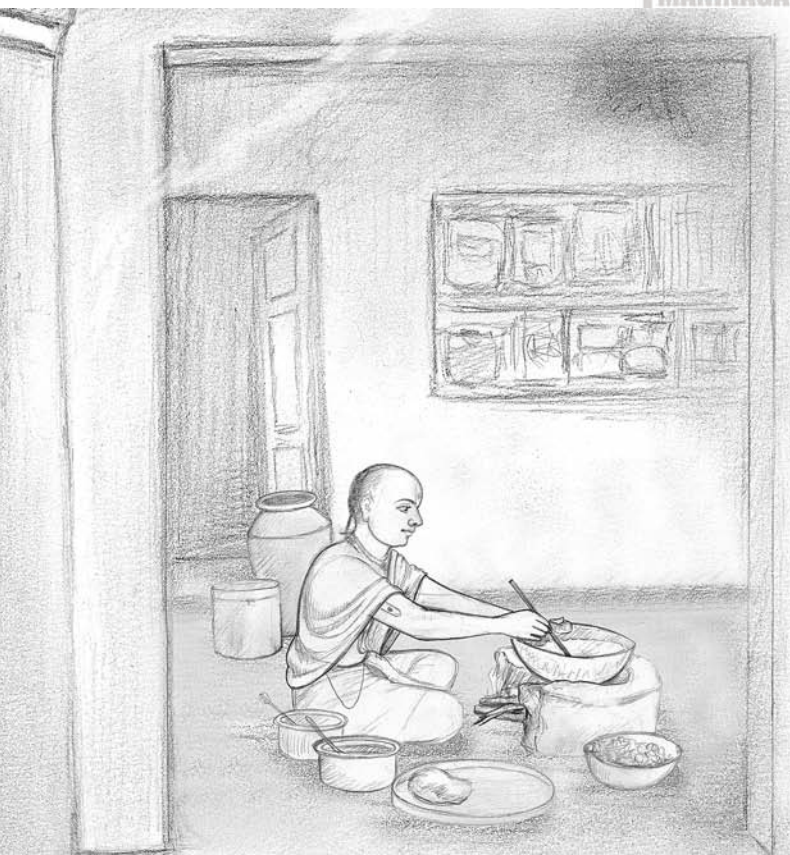
“In addition, if someone happens to perform a deed that displeases a disciple of God, a *sant* or an incarnation of God, he experiences the pain of hell (Yam-puri) whilst in this very body,

right here in the mortal world. In contrast, if one performs deeds that result in God and His disciples become pleased, he experiences the same kind of bliss that he would when he attains the highest status (*param-pad*), whilst in this body. If someone displeases God or a *sant* of God, even if he has performed deeds that should ensure that he goes to heaven (Swarg), they would all become worthless and he would fall into hell (Narak). If someone has performed the deed by which God and a *sant* of God becomes pleased, even if that person is destined for hell, all his vile misdemeanours are eradicated and he attains the highest status. Therefore, someone who is wise would behave only in a manner that would please God and the disciples of God. He would also give advice to his relatives to ensure that they also conduct themselves in a manner by which God and the *sants* of God become pleased with them and have mercy [on them]. In order to attain such brilliance, the fire-deity (Agni) must have pleased God and the *sants* of God; the Sun-deity (Surya) and Moon-deity (Chandra), etc., are so lustrous because they must have performed auspicious deeds that pleased God and His *sants*; and all those within the abodes of deities and the mortal world who are contented must have pleased God and the *sants* of God, as a consequence of which, they have attained such happiness. Therefore, anyone who wishes for the good of his soul must remain adherent to the moral obligations stated in the holy scriptures, and conduct himself only in a manner that pleases God and His *sants* [4].”

[4]

Gadhada Middle Section Vachanamrut 45 {178}

Sants and disciples perform various deeds in order to please Shreej Maharaj and His eminent sants. By pleasing God and a sant of God, even if that person is destined for hell, all his vile misdemeanours are eradicated and he attains the highest status



Rahasyarth Pradeepika Tika

There are two merciful statements in this Vachanamrut. In the first, Shreejimaraj has said, “You are all said to be Mine, therefore, I do not want any kind of deficiency to remain within you. Also, you must remain vigilant about obeying My commands. However, if you are reckless, meaning that if you conduct yourself as if you are a body, you will not be able to obey My commands and consequently, you will not be able to remain amongst My *sants* and disciples. I want to make you such that you all believe yourselves to be souls and perform devotion to Me. If any kind of deficiency remains, you will have to go to Badrik-ashram or Shwet-dweep. You must therefore remain vigilant and independent [1].” In the second question, as a consequence of *sattva*, *rajas*, and *tamas*, one attains heaven, the mortal world and hell, respectively [2]. Due to its association with the place, time, etc., the *rajas* deeds may take numerous forms [3]. If someone performs a deed that displeases God or His *sant*, even if that person has performed a deed that would result in him going to heaven, it would all be destroyed and whilst remaining in the mortal world, in the very same body, he would experience the pain of hell. If someone performs a deed that pleases God and His *sant*, that person enjoys the bliss of God’s abode whilst remaining in that same body. Even if that person was destined for hell, that destiny is revoked and he attains the Lord’s Akshardham. The Sun-deity and the Moon-deity, and anyone else who is contented, remain so because they will have pleased God and His *sant*; by whose efficacy, they are contented [4]. These are the four topics.

Q1 In Q.1, it is stated that if a person’s inappropriate passions are not eradicated here, he will go to Badrik-ashram or Shwet-dweep in order to destroy those inappropriate passions. However, in GLS.2 T.2, it is said that the congregation of this *Satsang* is greater than that of those two abodes. Therefore, if the inappropriate passions have not been eliminated in this congregation, how can they be destroyed elsewhere?

Ans Shreejimaraj has said, “By My mercy, I have kept you in this *Satsang*, in the proximity of Me and My *Muktas*. If you are reckless and do not eliminate any inappropriate passions, I will send you to Badrik-ashram and Shwet-dweep; and there, you will have to perform many extremely severe penances for a long period of time. Furthermore, you will not attain the *darshan* of Me or My *Muktas*.” In this manner, He has given a warning to frighten people, but has not praised those places. There, one faces pain, in the form of disconnect from Shreejimaraj and *Muktas*.

Rahasyarth Pradeepika Tika 178

Gadhada Middle Section, Vachanamrut 46

In Samvat 1880, Posh Vad 11 (Monday 26 January 1824), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the west-facing room, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing and a quilt made of yellow *chhint* was draped around Him. A congregation of *munis* and disciples from different regions had assembled before His lotus face and the *sants* were singing devotional songs (*kirtans*) with the accompaniment of cymbals (*zanz*) and a drum (*mrudang*).

- (1) When the singing concluded, Shreejimaraj said, (1) “A *Sat-purush* who exists within this world would never become pleased or saddened when he sees a soul lose or gain worldly objects; but when a person’s mind falls back from the path of God, he would indeed experience distress. This is because life is short, and as a consequence of that short life, such a person’s afterlife will be ruined, which is a great loss for him [1].

[1]

“The incarnations of God manifest on the Earth in order to establish the religious decree (*dharma*); they do not manifest merely to enforce the regulations with regard to one’s caste (*varna*) and stage of life (*ashram*), because the seven eminent sages (Saptarshi) and other *acharyas* of worldly affairs, have established those regulations. The incarnations of God do not manifest just for that purpose; they manifest for the purpose of propagating the religious decree of the Lord’s *Ekantik* disciples [2].

[2]

“Furthermore, an *Ekantik* disciple does not think that he has died when his physical body dies. For him, death occurs if he falls from the *Ekantik* religion. If his heart becomes averse from God or His *sants*, it should be recognised that he has fallen from the *Ekantik* religion. If he has fallen as a result of anger (*krodh*), it should be known that he has attained the body of a snake; if he has fallen on account of lust (*kaam*), it should be known that he has attained the body of the demon or Yaksh. Those who have fallen from the *Ekantik* religion have attained these kinds of bodies. If he then abides by the religious decree or performs austerities, he attains the abode of a deity, due to that adherence to the religious decree or performance of austerities. However, if someone is averse to God and the *sants* of God, he definitely does not attain the abode of God [3].

[3]

“Even if someone has committed the five grave sins, it is possible for those sins to be abolished and for him to attain the abode of God, but only if he does not have aversion for God or His *sants*. Therefore, having aversion for God or His disciples is a greater sin than the five grave sins [4].”

[4]

Gadhada Middle Section Vachanamrut 46 {179}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreejimaraj has stated that a *Sat-purush* is someone who does not become pleased or saddened when he sees a soul lose or gain worldly objects. However, if a person recedes from the path of salvation, he does experience distress [1]. The Lord manifests on the Earth for the purpose of propagating the religious decree of the *Ekantik* disciples [2]. If aversion arises towards Him or His *sants*, i.e. His accomplished *Muktas*, that person should be recognised to have fallen from the *Ekantik* religion; that itself is his death. If someone's aversion for God and His *Muktas* has arisen as a consequence of anger, that person should be recognised to be a snake; if his aversion for God and His *Muktas* has arisen as a consequence of lust, he should be recognised to be a demon or Yaksh. Someone who abides by the religious decree or performs austerities attains the abode of a deity; he definitely does not attain God's abode [3]. Even the sins of someone who has committed the five grave sins can be abolished and he can attain God's Akshardham, as long as he is not averse to God or His *sants* who possess the thirty two virtues [4]. These are the four topics.

Q1 In T.3, it is stated that a person may demerit God and His disciples. It is possible that demerit could arise for a disciple, but how can it arise for God?

Ans When Shreejimaraj was present in a human form, He may have scolded someone again and again, even though that person may not have been at fault; or He may have called a particular person to Him often, given consecrated food (*prasadi*) to him, and praised him, but not called another person to Him and not praised him. Seeing this, a feeling may arise within a person's mind that 'He constantly scolds me, but does not ever call me and never praises me.' This is the manner in which demerit arises. When God is not present in a human form, someone may have doubts about the deeds of Shreejimaraj, such as the creation of temples and installation of the *Murtis*, or about the commandments stipulated by Him for the ascetics, *gruhasths*, ladies and men and the restrictions that He has decreed. Someone may think that certain aspects of God are not appropriate. It should be recognised that this amounts to having demerit for Shreejimaraj.

Q2 In which manner does a person fall, such that it may be said that he has fallen as a consequence of anger or lust? Where it says that someone may be transformed into a snake and a demon, should it be understood that these bodies occur whilst in the present body or in a subsequent life? And which should be understood as the abodes of deities?

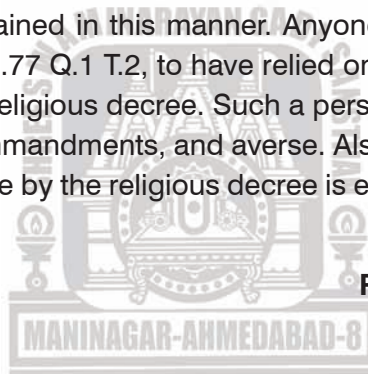
Ans Anger does not exist within a *Mota-sant* (*Sat-purush*), but if someone believes that it does, he should be known to have fallen as a consequence of anger. Lust does not exist within a *Mota-sant*, but if someone believes that it does, he should be known to have fallen due to lust. Whilst in the present body, at the very moment that anger arises in someone, it should be understood that he has converted to having the body of a snake. This means that he should be known to be like a snake from that moment. From the moment that a person believes that lust exists within a *Mota-sant*, he should be known to be like the demon or Yaksh. In this context, the abodes of Indra and Brahma are referred to as the abodes of the deities.

Q3 Having aversion for God or a disciple of God is said to be a greater sin than the five grave sins. It is then stated that such a person attains the abodes of the deities. How can such a sinner attain the abodes of deities?

Ans If someone demerits only to a limited extent and he has not atoned for it, he attains the abode of a deity. If someone pleases whoever he previously had demerit for, he does attain salvation. If someone has attributed much demerit, his soul is destroyed. This is stated in GLS.12 T.2.

Q4 It is stated that if someone has not had demerit for God or *sants*, his afflictions of committing the five grave sins are abolished and he attains the abode. Does he attain this within the same lifetime or does he have to take another birth?

Ans As he has not had demerit for Shreej Maharaj or *sants*, he comes to the *Satsang*, worships God, abides by the religious decree and then goes to the abode [Akshardham]. If he does not come to the *Satsang* during his present life, Shreej Maharaj brings him to the *Satsang* during a subsequent birth and enables him to associate with His *Muktas*. By associating with the *Muktas* and serving them, he too becomes a *Mukta* and attains that abode. However, without acquiring true knowledge, the abode is not attained. Therefore, where it is stated that the abode is attained, it is meant that it is attained in this manner. Anyone who comes to the *Satsang* and then commits sins is said in GFS.77 Q.1 T.2, to have relied on the strength of his knowledge or devotion in order to neglect the religious decree. Such a person is said to be a demon, a traitor to his guru, a betrayer of the commandments, and averse. Also, GMS.35 T.4 states the principle that someone who does not abide by the religious decree is extremely despicable and does not attain salvation.



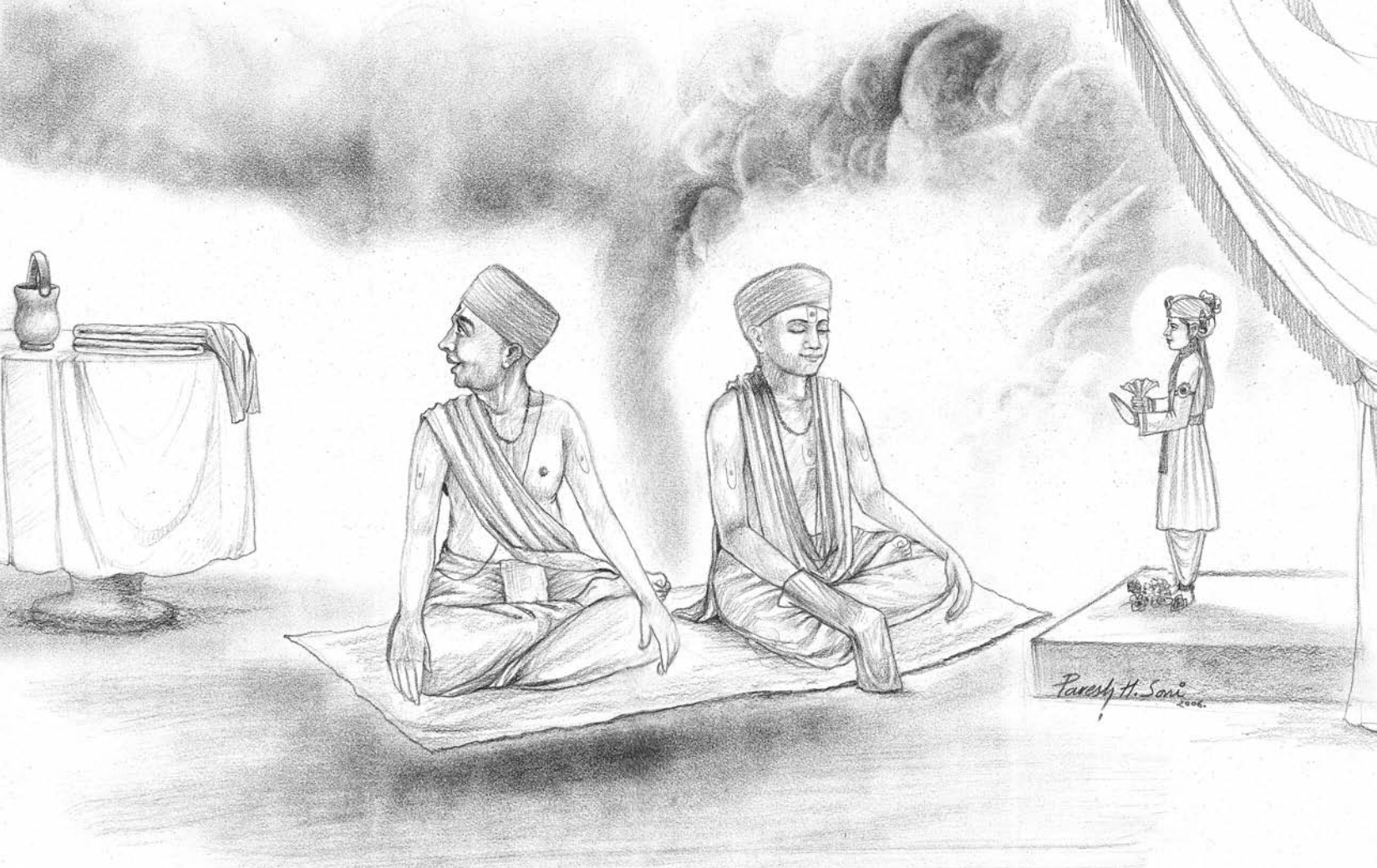
Rahasyarth Pradeepika Tika 179

Gadhada Middle Section, Vachanamrut 47

In Samvat 1880, Maha Vad 10 (Tuesday 24 February 1824), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing and a quilt (*rajai*) of yellow *chhint* was draped around Him. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, (1) “A *sant* may have several *sadhus* living with him. If he knows how to look after them and consciously treats them humanely, the *sadhus* happily remain with him. If he does not know how to look after them, those *sadhus* will not remain with him. Also, a *sadhu* who yearns to attain salvation becomes immensely pleased when I do something that discomforts him, or when I criticise him for his sensations. For example, this Muktanand Swami has been inflicted with tuberculosis, so I do not allow him to eat yogurt, milk, or any kind of sweet or fried food. A rational person would think that due to that disease, he has had to stop consuming good food and drink; where as he believes, ‘could it be possible that I have encountered the association of a *Mota-sant* (*Sat-purush*), in the form of tuberculosis?’ He has such a belief because the affection that a soul has for his genitalia and stomach, is itself the characteristic of evilness, and that tuberculosis is such that it eradicates the faults of both those affections. Therefore, when a *Sat-purush* is condemning the sensations, a person who seeks salvation must not become distressed. If someone is living with an eminent *sant* because of his temptation for eating and drinking lavishly, his temptation for wearing fine clothing, or his temptation for attaining the objects that he likes, he should not even be recognised as being a *sadhu*. He should be considered to be wicked and like a dog. Someone who has such inappropriate desires ultimately become averse. Furthermore, a person who becomes jealous when someone offers fine articles to a *sant*, and someone who yearns to experience the five sensations, are both, very much inferior compared to someone who has committed the five grave sins. Therefore, a rational person should not have such inappropriate desires within his heart whilst remaining in the association of *sants* [1]. [1]

“This is because this congregation is like the assembly that exists in Badrik-ashram and Shwet-dweep. Whilst sitting here, if inappropriate passions have still not subsided, where else will they be eliminated? Previously, the soul has experienced the pleasures of the five sensations in infinitely many types of bodies, such as humans and deities. Still, the soul has not become satiated from experiencing those sensations. So, now that he has become a disciple of God, experiencing the sensations for a further year, two years or even five years, will not be sufficient to completely satisfy him. For example, if the Earth was split all the way to its core, one may try to fill the crevasse with water but it will never be completely filled. Similarly, the *indriyas* are never satisfied from indulging in the sensations; they never will be. One must now eradicate attachment to the sensations. When a *sadhu* rebukes someone, he must be appreciative of the *sant*’s merit, but never demerit him. This is stated in one of



A *sadhu* who remains tempted by lavish food and drink, and fine clothing, he cannot be recognised as a true *sadhu*

Muktanand Swami's devotional songs; ॥ शूळी उपर शयन करावे तोय साधुने संगे रहीरे ॥ (meaning: even if he makes us sleep on a bed of thorns made of iron, we must remain with such a *sadhu*). Having had such an opportunity, an individual must ensure that he dies only after having eradicated all inauspicious passions; and should not die whilst inauspicious passions remain. You must have the yearning that after emerging from this body, you want to become *Brahm-roop*, like Narad, Sanak, etc., and Shukji, and perform devotion to God [2].

[2]

"And if whilst doing this, one comes to reside in the abode of Brahma or Indra, there is no need to worry. If someone went to defecate but fell headfirst into the sewer, he would wash himself and bathe in order to become pure again, but he would not just lie there. Similarly, if someone has kept only auspicious passions, but happens to reach the abode of Brahma or Indra, he should think that he has fallen headfirst into the pit of hell (*Narak*); and with this understanding, and with the strength of his auspicious passions, he should relinquish any yearning that exists for the pleasures of the abodes of Brahma or Indra, and reach the abode of God. One must determine not to remain anywhere in the middle [3].

[3]

"*Gruhasths* and ascetics offer services and so their greatness must be appreciated. For example, Mulji Brahmachari knows about My greatness and looks after Me accordingly.

Similarly, I know about the greatness of this Brahmchari. In the same manner, the *gruhasths* look after us by offering food and clothing. Therefore, we too must look after them by understanding their greatness and impart teachings to them. In this manner, one should have a mutual understanding about each other's greatness and remain amongst disciples [4].” [4]

Gadhada Middle Section Vachanamrut 47 {180}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that the senior *sants* should look after the *sadhus* well. A person who seeks salvation must remain contented when a *Sat-purush* discomforts him and condemns his sensations; and he must not be tempted by any object [1]. Recognising this assembly of *sants* to be divine, one should remain there, eradicate inappropriate passions and yearn to go to the Lord's abode [2]. If inauspicious passions remain in someone and he has to go to the abode of Brahma or Indra, he should recognise those abodes to be like hell, and have determination about escaping from there and going to God's abode [3]. *Gruhasths* should serve ascetics by offering food and clothing; and ascetics should look after the *gruhasths* by imparting teachings to them [4]. These are the four topics.

Q1 In T.1, it is stated that *sadhus* should be kept humanely. How should they be kept, in order for it to be called humane?

Ans Providing teachings, in order that the religious decree (*dharma*), spiritual knowledge (*gnan*), asceticism (*vairagya*) and devotion (*bhakti*), and the greatness (*mahatmya*) of Shreej Maharaj is affirmed within the soul of a *sadhu*, so that he remains associated with the *Satsang* for the duration of his life, is referred to as treating him humanely. If he is not persuaded to affirm such spiritual knowledge within himself, but is given objects or pampered with lavish food and drink in order to keep him there, he will not be able to remain in the *Satsang* for his lifetime and conduct himself in accordance with the commands of Shreej Maharaj, as stated in the Dharmamrut, Nishkam-shuddhi and Shikshapatri. This is referred to as not knowing how to treat him humanely. The other meaning of this is that by remaining in accordance with the will of a *sadhu* who constantly visualises the *Murti* of Shreej Maharaj within his heart and who abides by the five *vartmans* and ensures that others also abide by them, that *sadhu* will become pleased and remain with us [in the *Satsang*]. If one does not remain in accordance with his will, he will not remain with us. Therefore, remaining in accordance with the will of a *sadhu*, is the definition of knowing how to look after the *sadhu*.

Q2 T.2 states that this *Satsang's* congregation is like the assembly that exists in Badrik-ashram and Shwet-dweep. However, in GLS.2 T.2, it is stated that this *Satsang's* congregation is superior to the assemblies of those two abodes. How should this be understood?

Ans In terms of being devoid of all worldly passions, they are equal. However, they are not said to be equals in terms of the *upasana* that exists there and the attainment that is achieved. Therefore, it is stated that if one's inappropriate passions have not subsided whilst remaining in the assembly where no kinds of worldly passions exist, where else will one be able to find another place to eradicate them?

Q3 Here, in this Vachanamrut, it is said that one will never become satiated from experiencing the sensations. However, GMS.25 Q.1, it is said that after someone becomes satiated from experiencing the sensations, he attains asceticism. How should this be understood?

Ans Here, in this Vachanamrut, a teaching has been given to a person who is infatuated by the sensations, with a view to coercing him to into eradicating his inappropriate obsessions. Whereas in GMS.25, the kind of person stated is someone who realises that the sensations are a hindrance to the path of salvation and consequently abandons his home and becomes an ascetic; but although he abides by the commands of Shreejimaraj, his yearning for experiencing the sensations have not been eliminated from within him. Then, after he relinquishes his body, God provides him with the sensations and also gives him the spiritual knowledge, by which he realises that he wishes to go to the abode of God, but he has become attached to such insignificant and derisory sensations. By repenting in this manner, he performs the worship of Shreejimaraj and becomes devoid of all passions. He then attains the abode.

Q4 Narad, Sanak, etc., have *upasana* for the *paroksh* God. They have not become the purely divine (*chaitanya*) Brahman, i.e. Shreejimaraj's lustre. Therefore, what is meant by becoming *Brahm-roop*, like Narad, Sanak, etc., and Shukji?

Ans Shreejimaraj had given the alternative names, Narad, Shuk, Sanak, etc., to the accomplished *Muktas* who He had brought with Him [from the abode], such as Muktanand Swami. He is referring to them by these names. It is said that one should become *Brahm-roop* like those *Muktas*.

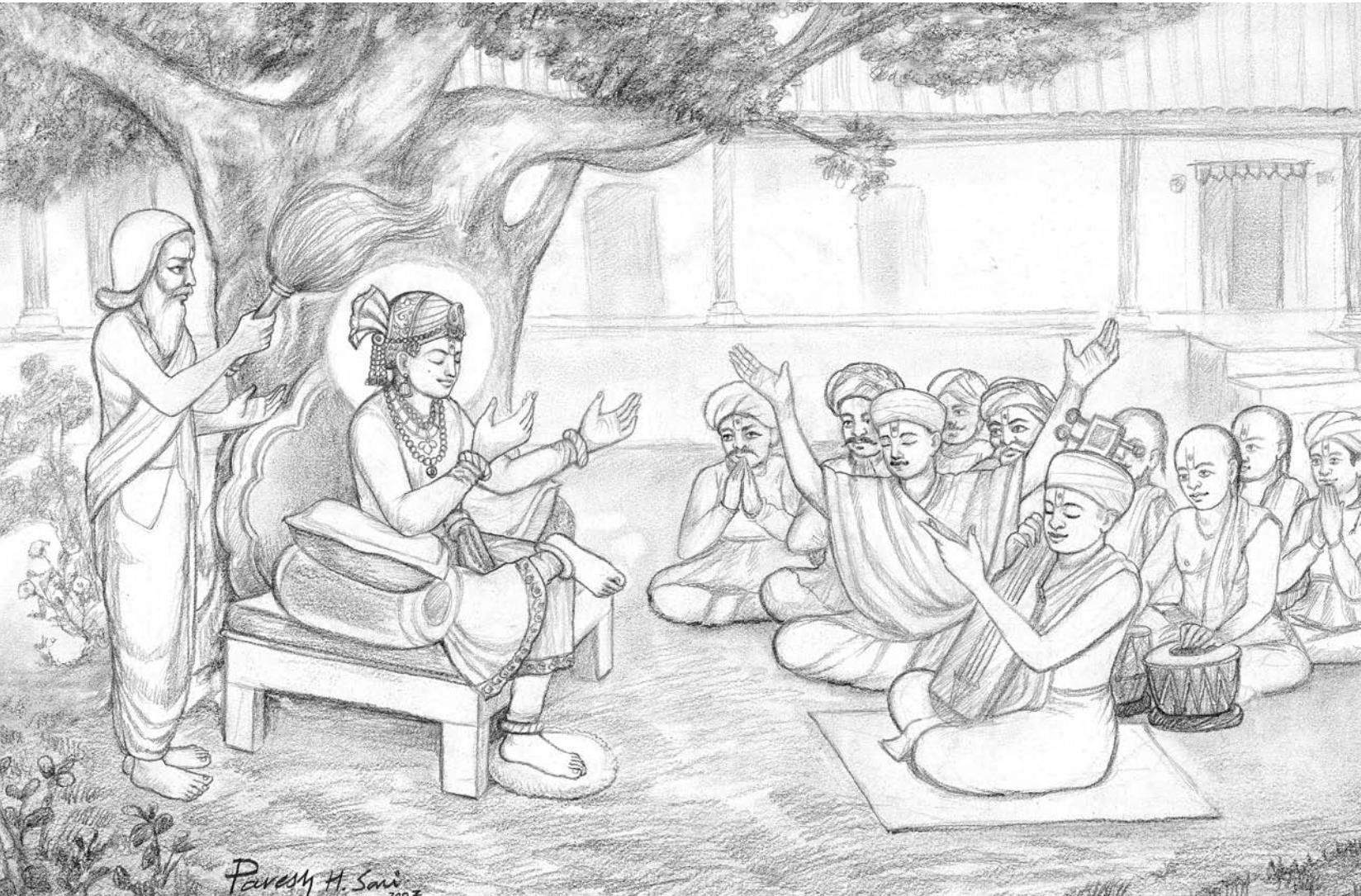
Rahasyarth Pradeepika Tika 180

Gadhada Middle Section, Vachanamrut 48

In Samvat 1880, Maha Vad 14 (Saturday 28 February 1824), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A new, white *kanthi* made of basil (*tulsi*) was adorned around His neck. A tassel (*tora*) of yellow flowers decorated His turban (*pagh*) and garlands of flowers were adorned around His neck. A congregation of *munis* and disciples from different regions had assembled before His lotus face and Sadhu Premanand Swami was singing devotional songs (*kirtans*) that are recited whilst meditating on God, such as वंदु सहजानंद रसरूप अनुपम सारने रे लोल (I bow down to Sahajanand; the essence, the unparalleled epitome of divinity).

- (1) Then, when he had concluded singing, Shreejimaharaj said, (1) “You sang wonderful devotional songs. Hearing it, a thought came to mind, ‘if this *sadhu* has such contemplation about the *Murti* of God, I should get up and perform the eight-fold prostrations before him.’ Someone who contemplates about the *Murti* of God within his *antah-karans* in this manner,

Shree Premanand Swami sings devotional songs about the *Murti* of God. Hearing these, Shreejimaharaj becomes extremely pleased



and with such an auspicious passion, relinquishes his body, will never have to be re-born. Someone who contemplates about God in this manner may be alive, but still, he has already attained the highest status (*param-pad*). He has become just like the *Nirann-muktas* of Shwet-dweep. He performs physical activities that are appropriate, and even they are performed naturally. Someone who contemplates about the *Murti* of God in this manner has become fulfilled. For him, there remains nothing more to accomplish [1].

[1]

“However, if a person dies whilst contemplating about objects other than God, he does not reach the end of his misery even after millions of years. Therefore, now that such an opportunity has been attained, one must refrain from contemplating about other objects, and contemplate only about the *Murti* of God [2].

[2]

“If someone is unable to contemplate about the *Murti* of God, he should remain associated with a *sadhu* who has the religious decree (*dharma*), spiritual knowledge (*gnan*), asceticism (*vairagya*) and devotion (*bhakti*) [3].

[3]

“I also have such a desire within My heart: Once I have relinquished this body, although there is no reason for Me to manifest again, a feeling exists in My heart that I should devise a purpose, in order to manifest again amongst such *sants*. That is My only yearning [4].

[4]

“Anyone who contemplates in the way that is stated in those devotional songs is freed from the bondage of time (*kaal*), deeds (*karma*) and Maya. It should also be known that the household in which such a person is born, i.e. his parents, also become fulfilled [5].

[5]

“One should also realise that anyone who contemplates about other sensations and not about God is completely astray [6].

[6]

“Regardless of the species that someone is born into, one always attains a wife, a son and objects such as wealth. However, it is exceedingly rare to attain an association with a *sant* who has realised Brahm, and attain Lord Shree Vasudev’s *sakshat darshan* and contemplation. There is no greater gain from having a human body than to attain a constant contemplation about God in one’s heart; in the same manner that a sensuous person contemplates about the five sensations in the *antah-karans*. Such a person is elite amongst all disciples. That disciple experiences the five sensations, i.e. hearing (*shabda*), touching (*sparsh*), seeing (*roop*), tasting (*ras*) and smelling (*gandh*), but they are all related to God. His sense of hearing constantly wishes to listen to the narratives about God; his sense of touch wishes only for the touch of God; his sense of sight yearns only for the *darshan* of God and the *sants* of God; his sense of taste desires only to taste food that has been consecrated by God; and his sense of smell wishes only for the smell of flowers or basil that have been offered to God. Except for God, he never considers any other object to be pleasurable. Someone who behaves in this manner is called an *Ekantik* disciple of God [7].”

[7]

Gadhada Middle Section Vachanamrut 48 {181}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreejimaraj has stated that a person who contemplates about Him within the *antah-karans*, does not have to be re-born. That person has become a *Mukta* whilst remaining in a physical body. Such an individual has nothing more to accomplish [1]. A person who dies whilst contemplating about other objects does not reach the end of his misery [2]. If someone is unable to contemplate about God, he should associate with God's *sadhu*, who possesses the auspicious virtues such as the religious decree and spiritual knowledge, i.e. he should remain obedient to that *sant's* (*sadhu's*) will, with his mind, deeds and words. By doing so, the virtues of the *sant* arise within that person and he attains salvation [3]. There is no reason for the Lord to manifest again, but still, He wishes to devise a purpose in order to manifest again amongst *sants* [4]. If someone is able to contemplate on God, even that person's parents become fulfilled [5]. Someone who contemplates about something other than God has gone completely astray [6]. It is exceedingly rare to attain the association with a *sadhu* of God who has realised Brahm and have His *sakshat darshan*. A person who never considers anything other than God to be pleasurable is His *Ekantik* disciple [7]. These are the seven topics.

Q1 In T.1, it is stated that someone who contemplates about God is just like the *Nirann-muktas* of Shwet-dweep. However, someone who contemplates on Shreejimaraj becomes a *Mukta* of Shreejimaraj. What is the reason for saying that he becomes like the *Nirann-muktas*?

Ans Here, Shreejimaraj has referred to His lustre, i.e. Akshardham, by the name Shwet-dweep, i.e. the great mass (*dweep*) of the white (*shwet*) lustre. Therefore, the mass of lustre, i.e. Akshardham, has been referred to by the name Shwet-dweep in this context. He has referred to His *Muktas* by the name *Nirann-muktas*. However, He has not referred to the abode where the endeavouring (*sadhanik*) *Muktas* of Vasudev-brahm perform their worship. This is because at the time of devastation (*pralay*), that Shwet-dweep is destroyed. Also, in T.7, He also refers to Himself by using the name Vasudev.

Q2 In T.4, Shreejimaraj has mentioned His re-manifestation amongst the *sants*. How should this be understood?

Ans There is a need for Him to give *darshan* once in this universe, during the lifespan of Vairaj. Therefore [now that He has manifested], there is no actual purpose for Him to manifest again during this lifespan of Vairaj. However, He has expressed His wish to devise a purpose, in order to manifest again amongst *sants*, i.e. in the form of a *Sat-purush*. In this manner, Shreejimaraj has imparted a lesson to those who seek salvation; that He always presides together with His *Param-ekantik-muktas* and *Anadi-muktas*, and never remains apart from them, not even for a brief moment. In this way, He has indicated that they too must always remain with such *sants*.

Rahasyarth Pradeepika Tika 181

Gadhada Middle Section, Vachanamrut 49

In Samvat 1880, Fagan Sud 2 (Wednesday 3 March 1824), Swami Shree Sahajanandji Maharaj was presiding on a dais, on which a *gadi-takiya* had been placed, in the vestibule of the west-facing first floor, in front of the temple of Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing and a garland of white flowers was placed hanging from His turban (*pagh*). A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, (1) “There are a lot of differences between the *Murti* of the *pratyaksh* God and other material forms. However, an ignorant and incredibly foolish person considers God and the material forms to be equal. This is because someone who looks at the material forms and contemplates about those material forms, has to wander in hell and in the 8.4 million species for an infinite number of ages [1].

[1]

“Someone who performs the *darshan* of God’s *Murti* and contemplates about God’s *Murti*, becomes free from the bondage of time (*kaal*), deeds (*karma*) and Maya; attains the fearless (*abhay*) status; and becomes the attendant of God. For that reason, My mind never becomes satiated by listening to the episodes about God, singing about His glory, narrating about Him, or meditating on Him. You all should also do the same [2].”

[2]

Gadhada Middle Section Vachanamrut 49 {182}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreejimaraj has stated that there are a lot of differences between this, His *pratyaksh Murti* and other material forms. However, someone who is ignorant and a complete fool, considers Him and the material forms to be equal. Someone who contemplates about those material forms has to wander in hell and amongst of the 8.4 millions species [1]. Someone who performs the *darshan* of God’s *Murti* and contemplates about Him, becomes His *Mukta* [2]. These are the two topics.

- Q1** In T.1, Shreejimaraj has stated that there are a lot of differences between Him, i.e. His *pratyaksh Murti* and material forms. When Shreejimaraj said these words, He was *pratyaksh* at the present time, how can He be understood as being *pratyaksh* in a human form at the present time?

Ans Shreejimaraj willed, ‘let Me be seen in a human form’. Accordingly, He gave *darshan* in a human form. He then willed, ‘now, let Me be seen in the form of idols (*pratima*)’. Therefore, in the same way that He was visible in a human form, today, He gives *darshan* in an idol form. He is therefore *pratyaksh* today through His idol form.

Q2 In that case, God is also present within an *Ekantik*. If that *Ekantik* is believed to be a form of God, can he be regarded as being the *pratyaksh* God in a human form?

Ans God is present within an *Ekantik*. However, firstly, there exists his body, secondly, his soul, and thirdly, Shreej Maharaj exists within him. In this manner, there are two barriers between the *Murti* of Shreej Maharaj and the seeker of salvation, i.e. that of the *Ekantik*'s body and the soul (*chaitanya*). By believing an *Ekantik* to be God, one cannot attain God.

Q3 When Shreej Maharaj was presiding in a human form, one needed to discard the sentiments of Him being a human. Also, from His idol form, one needs to discard the sentiments of Him being an idol. Similarly, if one removes the sentiments of an *Ekantik* being a human, what is the objection of regarding him to be God?

Ans When one discards the sentiments of Shreej Maharaj being human or idol, a *sakshatkar* is attained. However, when one discards sentiments of an *Ekantik* having a body, the barrier of his soul still remains. Consequently, the attainment of God is not possible; so there remains a hurdle to one's salvation. This is because an *Ekantik* is in the state of endeavouring (*sadhan-dasha*) and therefore, his body is material. By ignoring the existence of his body, that body does not cease to exist. In contrast, Shreej Maharaj is the divine (*kaivalya*) *Murti*. Therefore, it is a grave mistake to believe an *Ekantik* to be God.

Q4 In GFS.51, a disciple's body and *indriyas* are described as being Purushottam-roop. Also, in K.1 Q.5, it is said that by the knowledge of God, a disciple's body and *indriyas* are transformed to being the same form as that of God. In consideration of this, there does not seem to be any difference between an *Ekantik* and Shreej Maharaj. How should this be understood?

Ans By associating with Shreej Maharaj's *Muktas*, one comes to understand the true greatness of Shreej Maharaj. Then, believing himself to be Shreej Maharaj's lustre, a person meditates on Shreej Maharaj. As a consequence of that meditation, he attains the same form as Shreej Maharaj, i.e. whilst remaining in the same body, he becomes *murtiman*. It is said that a larva becomes a bee. This refers to the process whereby a larva, whilst remaining in a cocoon, develops the body of a bee. Similarly, as a consequence of the knowledge of Shreej Maharaj and meditating on Him, whilst remaining within the body, the soul becomes *murtiman*. However, it is not stated that the material body and *indriyas* become the form of God. Shreej Maharaj is the divine *Murti*, whereas the body of an *Ekantik* disciple is material, and this body never becomes divine. By gaining the knowledge of Shreej Maharaj and meditating on Him, the soul attains a similarity with Shreej Maharaj, i.e. he becomes *sakar*, just like Shreej Maharaj. However, the body remains material (*mayik*). This is reiterated in GMS.34 Q.1, where it is stated that when a soul becomes God's disciple and goes to His abode, the inanimate elements are left behind. Therefore, the elements are inanimate, and they cannot become divine.

Q5 In that case, when a certain individual says that God resides within him and therefore, others should meditate on him and serve him in order to attain Shreej Maharaj, is he saying something that breaches of the will of Shreej Maharaj?

Ans Someone who compels others to disregard Shreejimaraj and instead meditate on himself, and infers the status of the idol to be less than it is and consequently dissuades another away from the idol, is not an *Ekantik*. Such a person does not even have any connection with Shreejimaraj, nor does he have any association with an *Anadi-mukta* or a *Param-ekantik-mukta*. Consequently, he has not recognised the essence of Shreejimaraj. It is only when someone makes contact with an *Ekantik-mukta* or an *Anadi-mukta*, who has attained the fulfilled status, and by faithfully abiding by the commandments of Shreejimaraj pleases Him and the *Muktas*, that he attains the mercy of the *Muktas*. Then, they explain the true essence of Shreejimaraj and then, he can become an *Ekantik*.

Q6 The *Param-ekantik-muktas* and *Anadi-muktas* are said to be different from the *Ekantiks*. Who should they be recognised to be?

Ans Those who reside in Shreejimaraj's lustre, Akshardham, in front of Him, are called the *Param-ekantik-muktas*; and those who reside within His *Murti* are called the *Anadi-muktas*. By the will of Shreejimaraj, these *Muktas* give *darshan* on the Earth for the betterment of infinitely many souls. By associating with them and serving them, a person can come to understand the true glory of Shreejimaraj and those *Muktas*, and become freed from all worldly passions. He can then be called an *Ekantik*. However, his body still remains material.

Q7 By associating with a *Param-ekantik-mukta* or an *Anadi-mukta*, is it possible for one to attain a status like theirs, even though the physical body still exists?

Ans By associating with such *Muktas*, if one comes to understand the true glory of Shreejimaraj and meditate on Him, even though the body exists, a status just like theirs is attained.

Q8 What kind of bodies do the *Param-ekantik-muktas* and *Anadi-muktas* possess?

Ans Just as Shreejimaraj is the divine *Murti*, those *Muktas* are also divine *Murtis*. There are no sentiments of being a body (*deh*) and soul (*dehi*).

Q9 In that case, those *Muktas* are equivalent to Shreejimaraj. Therefore, when those *Muktas* manifest on the Earth, can it be said that Shreejimaraj is *pratyaksh* through those *Muktas* or not; and can one meditate on such a *Mukta* or not?

Ans The *Param-ekantik-muktas* and *Anadi-muktas* are *Muktas*, whereas Shreejimaraj is the master of those *Muktas*. The idol is also the master; the *Mukta* is the servant. Therefore, one should not meditate on the *Mukta*, and one can never say that the *Mukta* is the *pratyaksh* God. Only the idol of Shreejimaraj can be said to be the *pratyaksh* God, and only that idol should be meditated on. Meditation on a *Mukta* must not be performed. In that case, how can one perform meditation on Mul-akshar, Mul-purush etc.? One must not. In GMS.19 T.2, Shreejimaraj has stated that except for Him, one must not meditate on any other incarnation.

Q10 In that case, in V.10, T.2, why have the *Muktas* been given superiority over the idol of Shreejimaraj?

Ans The *Muktas* have been said to be superior for imparting spiritual knowledge. However, it is not said that one should offer devotion, i.e. worship, and contemplate about those *Muktas*. It is said that one should perform devotion only to the idol [of Shreejimaraj], and in order to gain spiritual knowledge, one should take the patronage of *Muktas*. The *Muktas* have been said to be superior only for the purpose of imparting spiritual knowledge. One must never meditate on, or worship, *Muktas*. Someone who is a *Mukta* will explain the glory of the idol and enjoin others only to the idol; and make others meditate only on the idol. Anyone who makes others meditate on him should not be considered to be a *Mukta* or an *Ekantik*. He should be considered to be ordinary and must be abandoned; because by associating with such a person, salvation cannot be attained.

Q11 What is the essence of Shreejimaraj and His *Muktas*?

Ans In GMS.50 T.1, Shreejimaraj has revealed His essence. “Having enjoined the soul with the lustre of His *Murti*, i.e. the lustre where He and His *Muktas* reside, one should have affection with Him and with His *Muktas*.” The status of the *Param-ekantik-muktas* is being stated here. In J.1, it is stated that one should develop congruency with a *sant*. The status of *Anadi-muktas* is being described here. This is the essence of Shreejimaraj and the eminent *Muktas*. Therefore, one must always behave accordingly.

Q12 It is stated that those who contemplate about the material forms wander in hell of the 8.4 million species. What are these material forms, and what should be understood as hell and the cycle of 8.4 million species?

Ans When Shreejimaraj is presiding on the Earth in a human form, if someone attributes that human form of His *Murti* to have human sentiments, and does not consider Him to be divine, that person should be known as contemplating about material forms. It is stated that such a person wanders in hell and in the cycle of 8.4 million species. Hell refers to Maya, and the cycle of birth and death is referred to as the cycle of 8.4 million species. Therefore, it is stated that someone who perceives the human form of Shreejimaraj's *Murti* or His idol to be material, and who contemplates about Him in this manner, does not escape from Maya or the cycle of birth and death.

Rahasyarth Pradeepika Tika 182

Gadhada Middle Section, Vachanamrut 50

In Samvat 1880, Chaitra Vad 2 (Thursday 15 April 1824), during the night, Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the west-facing upper floor in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaharaj said, (1) “As I consider you all to be Mine, I shall state My essence to you today. Just as rivers converge into the sea; a *sati* and a butterfly burn in fire; and a brave warrior faces his death on the battlefield, I have merged My soul with the homogenously intense form of Brahm. With My constant love, I have enjoined Myself with the *murtiman* Lord Purushottam who presides within that lustrous Akshar-brahm, and with the disciples of that God. Other than that, I do not have affection for any other object. Such feelings constantly exist within Me [1].

[1]

“I do not allow My intense asceticism be generally known. When I look within Myself, and then look at the hearts of other disciples, I do see some kind of affiliation to worldly issues, even in the senior *paramhansas* and senior *sankhya-yogi* women. However, no worldly thoughts arise within My heart, not even in a dream (*swapna*) state. I feel that no-one is able to make Me fall from My devotion to God and His disciples [2].

[2]

“Even when I had not yet attained God, the power of God, i.e. time (*kaal*), was not able to destroy My soul; deeds (*karma*) were also unable to destroy it; and Maya was not able to absorb it into herself. So now that I have attained God, what can time, deeds and Maya do to Me [3]?

[3]

“Knowing this, I have developed courage within Me that other than God and the disciples of God, I do not want to have affection for anything else. Also, I do not want to allow any kind of worldly attachment to remain in the heart of anyone who associates with Me. The reason for this is that I can get along only with someone who has the same kind of resolve within his heart as I do. If someone has passions for worldly pleasures within his heart, even if I try to develop affection for him, I cannot. Only the disciples of God who are completely free from all worldly passions are beloved to Me. What I have said to you is My essence.” Shreejimaharaj gave this narration in order to impart a lesson to His disciples [4].

[4]

Gadhada Middle Section Vachanamrut 50 {183}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreejimaharaj has stated that we should combine our souls with His lustre, Akshar-brahm, which is homogeneously intense,

and where He and His *Muktas* eternally reside in a divine, *sakar* and *murtiman* form. One should have constant affection for them [1]. Shreej Maharaj has stated that even within the senior *paramhansas* and senior *sankhya-yogi* women, certain kinds of affiliation to worldly issues can be seen [2]. Even before the soul had attained God, time and deeds were not able to destroy it and Maya was not able to absorb it, so now that God has been attained, one must not give any significance to time, deeds and Maya [3]. Shreej Maharaj has no kind of affection for someone in whom passions for worldly pleasures exist. Disciples who are completely free from all worldly desires are beloved to Him [4]. These are the four topics.

Q1 In the illustrations of the river, *sati* and brave warrior, does one scenario have a greater or lesser significance? Shreej Maharaj has stated that having combined the souls with His lustre, i.e. Brahm, one must have affection for Him and His *Muktas*. How does one combine the soul? Also, Shreej Maharaj is God. So why would He have said that He has kept His soul combined?

Ans There is no greater or lesser importance amongst those illustrations. The rivers have so much zeal to meet the ocean that they break through great mountains to reach it. A *sati* has so much affection for her husband, she discards all her physical riches and happiness, eliminates her fright of being burnt, and dies by burning in the fire. And, the brave warrior disregards his own wife, children, happiness and physical affection, and unperturbed by anyone, he faces his death on the battlefield. With the same kind of strong zeal that exists in all these instances, one must discard affection from everything other than God and establish unity with His lustre, i.e. Brahm. By doing so, one attains similar qualities to Brahm. When God's *darshan* is then attained, one becomes *sakar* just like God; and having attained a similarity with Him, one remains in His personal service. Shreej Maharaj has said this in order to provide a teaching to His disciples. The word soul refers to the Jeev, *Aatma* and God (*Param-aatma*).

Q2 In T.1, the homogeneously intense form of Brahm is said to be greater than all. Who is meant by all?

Ans By saying that it is greater than all, it should be understood that all refers to the categories of Jeev, Ishwar, Vasudev-brahm and Mul-akshar.

Q3 In T.2, it is stated that certain kinds of affiliation to worldly issues can be seen within the seniors. However, in GFS.58 Q.2, it is stated that if one pleases a *Mota-purush*, even the most evil of destinies are destroyed. Also, in GMS.7 Q.2, it is said that if someone pleases a *Mota-sant*, all of his perversions cease. Moreover, in GFS.59 Q.4, it is said that by the influence of a *Mota-purush*, even an inauspicious place, etc., becomes favourable. These appear to be contradictory. How should they be understood? Also, Shreej Maharaj states that He has no thoughts about worldly issues. How should this be understood?

Ans By using the pretext of the seniors, Shreej Maharaj has indicated the strength of Maya in order to give a teaching to those who have not yet attained the state of accomplishment (*sadhanik*). To the *Muktas* who have attained the accomplished status, Maya does not even exist. So, how can thoughts about worldly issues exist within them? They constantly remain engrossed in the

Murti of Shreejimaraj. They are so competent that even immensely sinful souls become *Muktas* by their mercy. It is stated that no thoughts about worldly issues arise within Shreejimaraj's heart. Here too, using His own pretext, He has stated that no kind of worldly thoughts arise in the accomplished *Muktas* who have a similar status to Him. It is also stated that no-one is able to make Him fall from His devotion of God and the disciples of God. Once again, using His own pretext, Shreejimaraj has stated that no-one is able to make His *Muktas* fall. This is because Shreejimaraj is God Himself and no-one is able to cause Him to fall. He is supreme, the controller of all, creator of all and the supreme God (*Param-Ishwar*).

- Q4** In T.3, it is stated that time and deeds were not able to destroy the soul and Maya was not able to absorb it into herself. What should be understood by being destroyed and becoming absorbed?
- Ans** The soul is a conscious (*chaitanya*) entity, and even time and deeds together are not able to make it inanimate. Maya has not been able to unite the soul into herself in such a way that it cannot become separated again. In this manner, she has not been able to absorb it into herself.

Rahasyarth Pradeepika Tika 183



Gadhada Middle Section, Vachanamrut 51

In Samvat 1880, Chaitra Vad 9 (Thursday 22 April 1824), Swami Shree Sahajanandji Maharaj was presiding on a dais on which a *gadi-takiya* had been placed, in the vestibule of the south-facing room, at the court of Dada Khachar in Gadhada. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj asked a question to the *paramhansas*. (1) “When a soul enters the deep sleep (*sushupti*) state, sometimes he experiences immense contentment, whilst at other times when he enters the deep sleep state, his anxieties do not recede. What is the reason for this? That is My question.” The eminent senior *sants* then tried to explain, but a thorough answer was not given. So then, Shreejimaraj said, “This occurs due to the increased strength of the *rajas* attribute. As a result of this, the disturbance of the *rajas* attribute remains with the *tamas* attribute, even during the deep sleep state, and therefore, disquiet remains even in the deep sleep state. Consequently, as long as a person remains associated with the attributes [of Maya], he does not become contented. He becomes contented only when he remains independent, as a soul [1].”

[1]

- (2) Then, Muktanand Swami asked a question. (2) “What are the characteristics of a person who remains independent, as a soul?” Shreejimaraj replied, “No-one can be regarded as being as powerful as Shiv and Brahma. They are the gurus of even those like Narad. It is difficult for others to behave in the way that they did, i.e. remain *Brahm-swaroop*. Still, when the eight factors, i.e. the place (*desh*), time (*kaal*), deeds (*kriya*), association (*sang*), incantation (*mantra*), scripture (*shastra*), initiation (*diksha*) and deity (*devta*), all became malignant, they cause considerable anguish to arise in the hearts of Shiv and Brahma because of their association with them. Therefore, regardless of how devoid of the attributes of Maya (*nirgun*) a person may be, or how he remains independent as a soul, if he encounters a malignant place, time, etc., he will undoubtedly face internal anguish. For that reason, no-one attains contentment if he contravenes the restrictions stipulated by a *Mota-purush* (*Sat-purush*). Therefore, all those who are ascetics should behave in accordance with the stipulations prescribed for ascetics; all those who are *gruhasths* should behave according to the regulations stipulated for *gruhasths*; and all ladies should behave in accordance with the rules for ladies. If someone behaves less than this, that person does not become contented. If a person behaves greater than is required, still, he does not experience contentment. The regulations stipulated in the scriptures have been written in accordance with the decree stated by the Lord and therefore, they could not result in any kind of a hindrance. Furthermore, they are easy to adhere to. If anyone tries to do less or more, that person definitely becomes discontented. Only someone who remains in accordance with the commands of a *Sat-purush* can be said to be in a favourable place, time, etc. Anyone who has contravened the commands of a *Sat-purush* has effectively associated with a malignant

place, time, etc. Therefore, only someone who abides by the commands of a *Sat-purush* remains independent, as a soul [2].” [2]

Gadhada Middle Section Vachanamrut 51 {184}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreej Maharaj has stated that contentment is only experienced when associations with the attributes [of Maya] are severed and when one becomes independent, as a soul [1]. In the second question, Shreej Maharaj has stated that only someone who abides by His commands, behaves independently as a soul. Anyone who does not conform remains in a malignant place, time, etc. [2]. These are the two topics.

Q1 In Q.1, it is stated that as long as a person remains associated with the attributes [of Maya], he does not become contented. However, in L.10 Q.7 T.9, the *sattva* attribute of Maya has been said to be blissful. How should this be understood?

Ans Here, in this Vachanamrut, the *rajas* attribute is said to result in anguish, but the *sattva* attribute has not been stated to lead to misery. Therefore, there is no contradiction. However, true bliss is attained only when one becomes devoid of the attributes of Maya, and independent.

Q2 In Q.2, Shiv and Brahma have been said to be powerful and the gurus of Naradji; and that they behave as *Brahm-swaroop*. However, it then says that malignant places, times, etc., caused them anguish. How should this be understood?

Ans The prowess of Shiv and Brahma is greater than that of Indra and Praja-pati, etc., and so they have been said to be more powerful than them. As Brahma was Naradji's father, and he had attained a boon from Shiv, they have been called his gurus. However, they are influenced by attributes of Maya (*sagun*) and have *upasana* for Vairaj, who is also under the influence of the attributes of Maya. It states that others cannot behave in the way that they did, i.e. remain *Brahm-roop*. Here, the others refer to the sages and Praja-pati. It is said that these cannot behave as they did. They did not have a status like that of Shukji and so they were affected by malignant places, times, etc. When an individual has *upasana* towards Par-brahm, becomes *Brahm-swaroop*, and is able to visualise the *sakshat Murti* of Par-brahm within his soul (*chaitanya*), then, malignant places, times, etc., are unable to affect him. This has been stated in GFS.23 T.1.

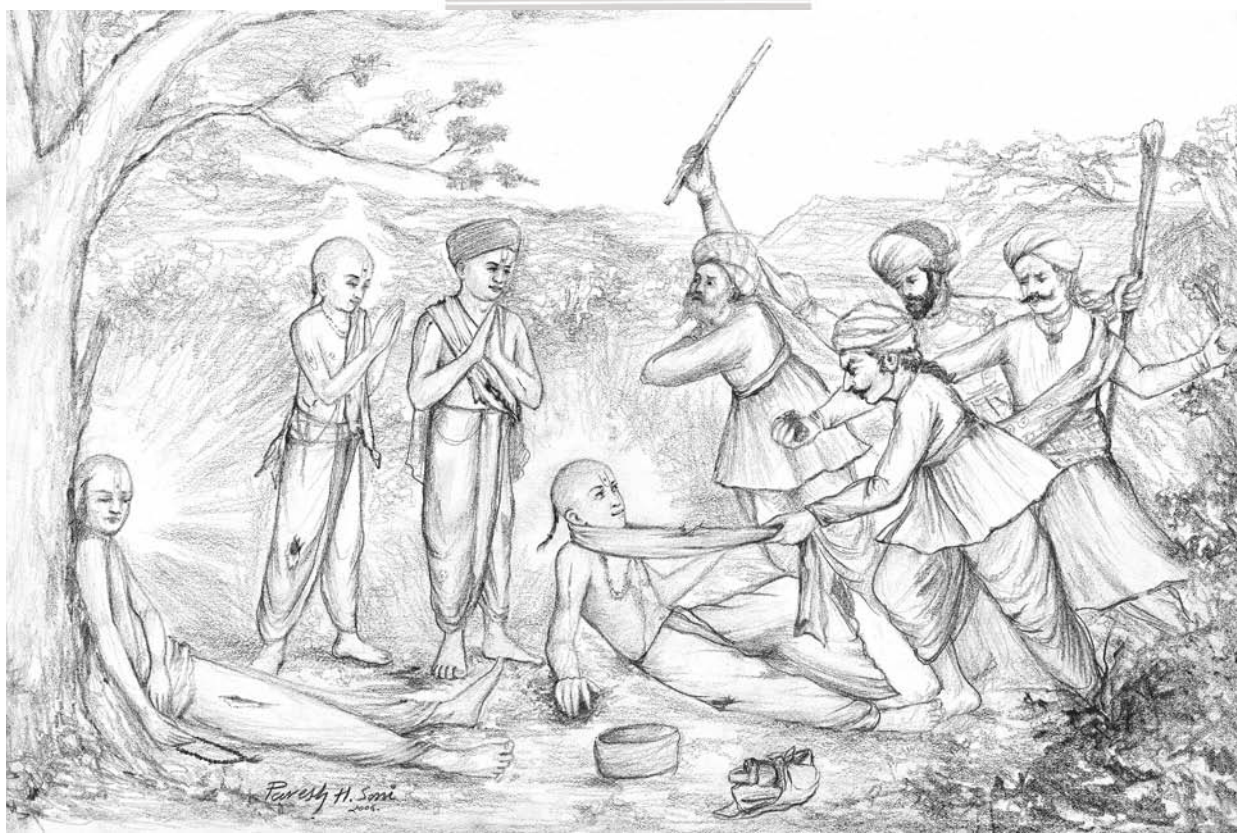
Rahasyarth Pradeepika Tika 184

Gadhada Middle Section, Vachanamrut 52

In Samvat 1880, Chaitra Vad 11 (Sunday 25 April 1824), Shreejimaraj rode on a mare from the court of Dada Khachar in Gadhada to Laxmi-vadi, where He presided on a raised platform. He was adorned entirely in white clothing and was wearing a garland of flowers around His neck. A tassel (*tora*) of flowers was hanging from His turban (*pagh*). A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- The group of *munis* was singing devotional songs (*kirtans*) before Him, with the accompaniment of cymbals (*zanz*) and drums (*mrudang*). When they had concluded singing,
- (1) Shreejimaraj said, (1) “Now we shall hold a discourse, so all listen! Within this world, the path of a *gruhashth* and the path of an ascetic (*tyagi*) are different. Something that befits a *gruhashth* may be inappropriate for an ascetic. Conversely, something that is appropriate for an ascetic may be unacceptable for a *gruhashth*. An intelligent person is able to discern this; others are unable to differentiate it. I shall therefore state these differences. For a *gruhashth*, money, assets, elephants, horses, cows, buffaloes, apartments, mansions, a wife, children, expensive clothing and jewellery, are all objects that are appropriate for him to have. However, those very same articles are inappropriate for an ascetic. For an ascetic, residing in the jungle, keeping himself uncovered with no clothes other than a loincloth (*kaupin*), keeping a cap on his head, removing his beard and moustache, keeping saffron coloured clothing, tolerating insults even if someone swears at him or throws sand at him; all these are wholly appropriate for an ascetic. Although these are the factors that are fitting for an ascetic,

Sants adhere to a vow of being bereft of pride. They suffer the insults and torture from irreligious people, yet still, they tolerate all that suffering and no anger arises in them. True *sants* regard insult and honour to be equal





A disciple offers food to Shreejimaharaj. As that disciple has enthusiasm for performing such devotion, Shreejimaharaj becomes pleased with him. However, seeing that devotion, another person becomes envious; this displeases Shreejimaharaj immensely

they are totally inappropriate for a *gruhasth*. A person who has renounced the world should think, 'to which stage of life (*ashram*) do I belong'. An intelligent person should remain conscious of this and not, like a fool and without thinking, be led astray along an inappropriate path [1].

[1]

"A rational person appreciates someone who rebukes him, whereas a fool becomes offended, even if he is given advice for his own benefit. Mukund Brahmchari and Ratanji (Shree Aksharanand Swami-ni-vato Chapter 78, 871, 881 & 102) are never offended; that is why I am extremely comfortable with them [2].

[2]

"I appreciate anyone who offers services to Me with enthusiasm (*shraddha*). However, if a person who lacks enthusiasm brings Me food, I would not like that food; if he brought Me clothing, I would not like to wear those garments; if he offered adoration to Me, I would not like that worship. If an enthusiastic person offered all this, I would like it very much. Also, if whilst an enthusiastic person is performing devotion, another person comes to offer devotion, I would not become pleased if he became envious of that other person. In this manner, I have an extreme liking for devotion that is offered with enthusiasm and without jealousy [3]."

[3]

Gadhada Middle Section Vachanamrut 52 {185}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that the articles that are fitting for a *gruhasth* are inappropriate for an ascetic; and the factors which give esteem to an ascetic are unacceptable to a *gruhasth* [1]. A rational individual appreciates someone who rebukes him for his own good, whereas a fool is offended [2]. One should perform devotion to Him with enthusiasm and without any kind of jealousy [3]. These are the three topics.

- Q1** In T.1, it is stated that one must never, like a fool and without thinking, be led astray along an inappropriate path. How must someone behave for it to be said that he has not been led along the wrong path? When can it be said that he has strayed?
- Ans** Shreej Maharaj has commanded that ascetics should reside in the jungle. This refers to residing in isolated places, where women are forbidden from entering. Therefore, He has commanded ascetics to remain in such temples. Residing there should be known as living in the jungle. Remaining without any clothing should be understood to mean keeping only the eleven articles of clothing that are stated in the Dharmamrut, but no more. Always wearing a loin cloth refers to remaining clothed with only a loin cloth. Such an ascetic must wear a cap and not keep a beard or moustache. Of these eleven articles of clothing, not a single one should be white. He must endure everything; praise and insults. If someone behaves in this manner, it can be said that he has not strayed along an inappropriate path. If he violates these stipulations, it should be known that he has strayed. If an ascetic keeps money himself or has it hoarded for him by someone else; or keeps gold and silver embroidered clothes or expensive or imitation jewellery for the *Murti* of Harikrishna Maharaj that he keeps with him to perform adoration, that ascetic should be known to have strayed even further.
- Q2** Nowadays, paper currency is in circulation. Are *sadhus* and *brahmcharis* permitted to touch this?
- Ans** Paper currency is exactly the same as coins. Therefore, in the same manner that they are not allowed to touch money in the form of coins, they are not permitted to touch paper currency; nor must they keep it themselves, or have it hoarded for them by someone else.

Rahasyarth Pradeepika Tika 185

Gadhada Middle Section, Vachanamrut 53

In Samvat 1880, Vaishakh Sud 5 (Monday 3 May 1824), Swami Shree Sahajanandji Maharaj was presiding on a *gadi-takiya*, which had been placed at His own living quarters, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.



Shreejimaraj presides under the neem tree, at the court of Dada Khachar in Gadhada, amongst an assembly of saints and disciples

- (1) Then, Shreejimaraj said, (1) “The characteristic of infatuation (*moh*), which is stated in the scriptures, is that when such an infatuation pervades within a person’s heart, that soul becomes unable to discern his own demerits. Therefore, not being able to detect one’s own demerits is the characteristic of infatuation [1].

[1]

“In addition, every soul has immense arrogance about his own wisdom. However, he does not even realise that he has no awareness even about his own soul that exists within his body; is it dark or is it fair; is it long or is it short? He knows nothing about this. He perceives that faults exist within a *Mota-purush* (*Sat-purush*) or in God. Such a person feels, ‘he is a

Mota-purush, or He is God; but has a particular behaviour that is not appropriate.’ He perceives flaws to exist in this way. However, that fool does not realise that in the same manner that a person can see a drop of water that is held in his palm, God is able to visualise the Jeevs (souls) and Ishwars who reside in the infinitely many cosmoses, and that He is the one who sustains infinitely many cosmoses, He is the Lord of Laxmi, the one who creates and destroys infinitely many cosmoses; and even the deities such as Shesh, Sharda and Brahma, are unable to completely grasp His true greatness. Even the Nigam [Vedas] states that His glory is never ending. Therefore, anyone who perceives faults to exist in the episodes or understanding of the supreme Lord should be recognised as being averse and irreligious. Such an individual should be known to be the king of all fools. Whereas, God and the disciples of God have an extraordinary kind of understanding; so, how can a soul who is arrogant about his own body have any appreciation of them? A person’s own foolishness causes him to demerit God and His disciples, and he becomes averse. The vision of an ardent disciple of God, i.e. a *Sat-purush*, is of an extraordinary kind [2].”

[2]

Gadhada Middle Section Vachanamrut 53 {186}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that the inability to recognise one’s own demerit is the characteristic of infatuation [1]. Even though a foolish soul has no awareness about himself, i.e. he does not know what he is like, he still perceives faults to exist within a *Mota-purush* and within God. Such a soul does not understand God’s greatness and does not appreciate Him to be the one who omnisciently exists within all, the one who sustains all, and the one who creates all. That individual perceives flaws to exist within God’s behaviours and those of His disciples. Consequently, he becomes averse [2]. These are the two topics.

- Q1** In T.2, it is stated that the soul could be dark, or fair, or long or short. What is meant by being dark, fair, long and short?
- Ans** Whilst a soul has affection for material sensations, it is said to be dark. If the affection for worldly sensations ceases, but instead, the soul has a liking for prowess, it is said to be fair. When a soul discards passion from both of those and instead, unites with the lustre of Shreej Maharaj; and whilst meditating on the *Murti* of Shreej Maharaj, visualises His *Murti*, the soul is said to be long. When a soul attains the same qualities as Shreej Maharaj, hence, becomes divine, *sakar* and *murtiman*, and remains in the proximity of Shreej Maharaj; or becomes congruent with Shreej Maharaj, and so, whilst remaining within the *Murti*, he enjoys the bliss of the *Murti*, the soul is said to be short.

Rahasyarth Pradeepika Tika 186

Gadhada Middle Section, Vachanamrut 54

In Samvat 1880, Jeth Sud 7 (Thursday 3 June 1824), during the afternoon, Swami Shree Sahajanandji Maharaj rode on a mare, from the court of Dada Khachar in Gadhada, to Laxmi-vadi. Here, He rode on the mare for quite some time before presiding on the raised platform at the middle of the farm. He was adorned entirely in white clothing. A turban (*pagh*) made of a white *dhoti* with a black border was adorned on His head. A garland of *mogra* flowers was adorned around His neck and a tassel (*tora*) was hanging from His turban. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj asked the *munis* a question. (1) “In the twelfth chapter of the Eleventh Section [of the Shreemad-Bhagwat], Lord Shree Krishna has said to Uddhav that he does not become as acquiescent by eight-fold yoga (*ashtang-yog*), observance of the Sankhya philosophy, austerities (*tap*), renunciation (*tyag*), pilgrimages (*tirth*), observance of vows (*vrat*), sacrificial ceremonies (*yagna*), and charity (*daan*) etc., as he does by someone remaining in the *Satsang*. This is what God has said. Therefore, in comparison to the other spiritual means, remaining in the *Satsang* is the greatest. What are the characteristics of a person who considers remaining in the *Satsang* to be greater than all the other spiritual means?” They [the *munis*] answered in accordance with their understanding but an appropriate answer was not attained. So then Shreejimaraj said, “Such a person identifies with the *sants* of God. Consider a king who does not have any children, but then, has a son during his old age. That son may swear at him or pull his moustache and still, the king would never have any aversion towards him. Even if he hits someone else’s son, or behaves wickedly in the village, the king would never demerit his son in any manner. The reason for this is that the king identifies with his son. Similarly, only the person who has identified with the disciples of God has recognised remaining in the *Satsang* to be more fruitful for the attainment of salvation than all the other spiritual means. This issue is stated in the scripture, the Shreemad-Bhagwat:

यस्यात्मबुद्धिः कुणपे त्रिधातुके स्वधीः कलत्रादिषु भौम इज्यधीः ।

यत्तीर्थबुद्धिः सलिले न कर्हिचिज्जनेष्वभिज्ञेषु स एव गोखरः ॥

The person who identifies with his body, which is composed of the three basic components, i.e. gases (vat), bile (pitt) and phlegm (kaf); regards his wife, etc., to be his own; has reverence for the Murtis, which are made of clay, etc., and the sacred waters; but has no such sentiments towards the enlightened disciples, is like an animal. He is like an ox and donkey.

Shreemad-Bhagwat, Tenth Section Part 2 Chapter 84 Verse 13

“This issue is explained appropriately in that verse [1].”

[1]

Gadhada Middle Section Vachanamrut 54 {187}



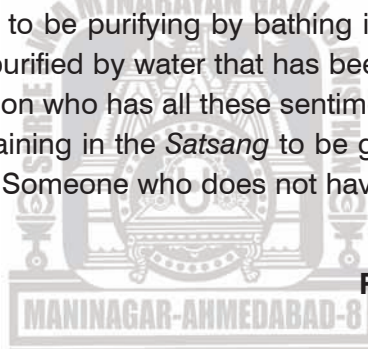
A disciple who has identified himself with a Sat-purush becomes pained due to the distress of that Sat-purush and pleased due to the happiness of the Sat-purush

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreej Maharaj has stated that a person may identify with his body; have the sentiments that his wife, sons, etc., are his own; and feelings of reverence towards the *Murtis* of the deities, i.e. he has no doubts about offering adoration to them using sandalwood paste, flowers, and incense, or lighting flames before them, performing *aarti* to them, offering food to them, etc. If someone has those same sentiments for the *Sat-purush* who has a *sakshatkar* with the *Murti* of God, i.e. the sentiments of identifying with him, of him being one's own, and of him being like the deities; and just as one has consideration for the water of pilgrimage sites to be purifying, the sanctified water from a *Sat-purush* is also believed to be purifying; that person has recognised remaining in the *Satsang* to be greater for the attainment of salvation than any of the other spiritual means. Someone who does not have such sentiments towards a *Sat-purush* is equivalent to an ox and a donkey [1]. This is the one topic.

Q1 It is stated that one should identify with a *Sat-purush*, consider him to be one's own, revere him and consider him to be like a pilgrimage site. How is that achieved?

Ans Everyone does whatever is required for the appeasement of their physical body, which is composed of gases, bile and phlegm, such as providing food and water to it. In the same manner, one should offer whatever services are required in order to appease a *Sat-purush*. One should become troubled due to his anxieties and pleased due to his happiness. This is regarded as identifying with the *Sat-purush*. A person provides his wife and sons with food, clothes, jewellery, luxuries, wealth, etc., and keeps them comfortable. He even disregards his own suffering and goes to far away lands in order to earn money for them, so that he can spend that money to buy whatever they want. When one spends such wealth in this way for the *Sat-purush*, it can be said that he has regarded the *Sat-purush* to be his own. Just as someone has reverence and sentiments of divinity for the *Murtis*, which are made of metal, wood, stone, etc., and offers them food, lays them to rest, awakens them, lights incense and lamps before them, performs the *aarti* ceremony before them, and performs prostrations (*dandvat*), circumambulations (*pradakshina*) around them, he should have the same reverence and feelings of divinity towards the *Sat-purush*. People revere the waters of the Ganges, Yamuna, Sabarmati, Unmatt-ganges, etc., to be purifying by bathing in or drinking it. One should have the same feelings of becoming purified by water that has been sanctified by the *Sat-purush* by it having touched his feet. A person who has all these sentiments [towards the *Sat-purush*] can be said to have considered remaining in the *Satsang* to be greater for attaining salvation than any of the other spiritual means. Someone who does not have them is equivalent to an ox and a donkey.



Rahasyarth Pradeepika Tika 187

Gadhada Middle Section, Vachanamrut 55

In Samvat 1880, Jeth Sud 11 (Monday 7 June 1824), Swami Shree Sahajanandji Maharaj was presiding on a dais, placed in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. A white *moriyu* with a golden border, from Navanagar, had been tied around His head, and a white shawl (*pachhedi*) had been draped around Him. He was wearing a white scarf (*khes*). A congregation of *munis* and disciples from different regions had assembled before Shreejimaraj's lotus face.

At this assembly, the *munis* were singing devotional songs (*kirtans*) with the accompaniment of cymbals (*zanz*) and a drum (*mrudang*). When the *munis* stopped singing, Shreejimaraj said, (1) "Each one of you has a certain kind of propensity. Such a propensity would have existed within you to some extent even before you joined the *Satsang*. So today, describe the propensity that you have. Firstly, I shall narrate My own propensity, so listen. Even in My childhood, I liked going to temples for the *darshan* of the deities, listening to discourses and

During the Forest Expedition, Shreejimaraj, in the guise of Shree Nilkanth-varni, encounters many different animals, but has no fear of them; to the contrary, He befriends them all and in this manner, shows His immense compassion for all creations



recitals, associating with *sadhus*, and going on pilgrimages. When I left home and went away, I did not even like to keep any clothing. I wished to remain only in the forests and still, I did not have the slightest fear. Within the forests, I used to see huge snakes, lions, elephants and many other types of wild animals and yet, no fear arose within My heart about dieing. In this manner, I remained fearless in even the densest of jungles. Then, after travelling to the pilgrimage sites, I came to Shree Ramanand Swami. It was only after Shree Ramanand Swami had departed from this world that I allowed a slight fear to remain within Me; and even that was only for the sake of the *Satsang*. The following thoughts exist in Me: At the time of a person's death, he is laid to rest on the floor. At such a moment, everyone severs any kind of selfish passions that they have for that person. Even the mind of the person who is dieing becomes completely dejected from worldly life. In the same manner, the feelings that one has during the final moments constantly remain within Me; for Myself and for all others. A perpetual feeling remains that all the material objects that exist are destructible and insignificant. I am indifferent to a good object and a bad object. All the material objects seem the same. Of all the hairs growing in one's armpit, which are good and which are bad? Whether they are good or bad is irrelevant; they are all the same. All material objects are the same in this way. Sometimes, I may say that a particular object is nice or repulsive; I only say these words to please a particular disciple of God. For example, I may say 'this food is delicious, these are fine garments, this is attractive jewellery, this is a lovely house, this is a splendid horse, this is a beautiful flower, etc.; I say all these words in order to please disciples. All My actions are for the disciples of God; not a single action is for My own sake [1]. [1]

"The mind of an *Ekantik* disciple of God contemplates about only the *Murti* of God; his speech sings about only the glory of God; his hands remain engaged only in serving God and His disciples; and his ears remain focussed constantly only on listening to the praises of God. In this manner, all My activities constitute devotion to God. I remain completely dejected by all things other than the devotion of God. Consider the example of a great king who has only one son. If his son dies when he reaches the age of 60 to 70, that king would become totally dejected from every object. Similarly, My mind remains dejected at all times, even whilst I am eating, drinking, riding a horse, and even when I seem pleased or unhappy [2]. [2]

"A particular thought constantly remains within My heart: I am a soul, which is separate from the body. I am not like the body. An additional thought also remains within My heart, that no kind of *rajas* attribute, *tamas* attribute, or any other aspect of Maya may infiltrate My soul. I remain constantly vigilant about this. For example, if a person had some pure gold and took it to the goldsmith, he would have to remain constantly vigilant; otherwise, the goldsmith may take some of the gold and replace it with copper. Similarly, this heart is like the goldsmith's shop and Maya is like the goldsmith. Whilst sitting in his shop, the goldsmith continues beating with his hammer, in the form of one's thoughts. Even the goldsmith's wife and children will secretly take some of the gold if they are able to. The *indriyas* and *antah-karans*

are like the wife and children of Maya, i.e. the goldsmith. They combine the gold, i.e. one's soul (*chaitanya*), with copper, i.e. the three attributes of Maya, attachment to the five sensations, arrogance about the body (*deh-abhiman*), lust (*kaam*), anger (*krodh*), greed (*lobh*), etc.; and consequently, they steal gold, i.e. one's virtues, such as spiritual knowledge (*gnan*) and asceticism (*vairagya*). When someone removes some gold and combines it with copper, it becomes 18 carat gold. Then, one has to melt it down and remove the amalgam in order to restore its purity. Similarly, this soul has become combined with copper, in the form of *rajas* and *tamas* attributes, etc.; these contaminants should be removed before only the pure gold, i.e. the soul, will exist without materialistic amalgam remaining. Night and day, I remain engrossed with such thoughts. I have described My propensity. In the same manner, you should now describe your own propensities." The entire group of *sants* said, "Oh Maharaj! No amalgam of material attributes can exist within You as You are the divine (*kaivalya*) *Murti*. All that You have said describes our propensities. We all must have the thoughts that You have described." Then, Shreej Maharaj said Jay Sachidanand and retired to His living quarters [3].

[3]

Gadhada Middle Section Vachanamrut 55 {188}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has used His own pretext in order to impart a lesson to His disciples; that they must remain interested in going for the *darshan* of deities, [listening and imparting] discourses, recitals, associating with *sadhus*, going to pilgrimages, renunciation, and asceticism [1]. The characteristics of the Lord's *Ekantik* disciples are stated [2]. He has instructed His disciples to remain vigilant about the awareness of the soul [3]. These are the three topics.

Q1 In T.1, Shreej Maharaj has stated that for the sake of the *Satsang*, He allowed a slight fear to remain. What was the fear that He allowed to remain?

Ans 'For the sake of the *Satsang*' refers to giving *darshan* in a human form for the purpose of bestowing eternal salvation (*aatyantik-moksh*). Shreej Maharaj decided that He would not allow His *Murti* to disappear. Therefore, it should be understood that allowing a fear to remain refers to His decision to remain visible in the *Satsang* in a human form.

Rahasyarth Pradeepika Tika 188

Gadhada Middle Section, Vachanamrut 56

In Samvat 1881, Ashadh Sud 5 (Thursday 1 July 1824), Swami Shree Sahajanandji Maharaj was presiding on a dais, on which a *gadi-takiya* had been placed, in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of a group of *munis* and disciples from different regions had assembled before His lotus face. The sadhus were singing devotional songs (*kirtans*) to the accompaniment of a drum (*dukad*) and *saroda*.

- (1) When the devotional singing had concluded, Shreejimaraj said, (1) “When I was listening to this devotional song, My soul became immersed in deep thought, during which, I realised that having an intense affection for God is a very important matter. Then, Gopalanand Swami and other disciples who have intense affection towards God came to mind; I was able to visualise all of their *antah-karans* and souls, and the affection that they all have for God. I then examined My own soul and came to realise that others do not have as much affection for God as I have. This is because even though they are all eminent, if they were to encounter an adverse place (*desh*), time (*kaal*), etc., their intellect (*buddhi*) would become affected in some manner. Consequently, it seems as though their foundation is fundamentally weak; if they were to encounter an extremely adverse place, time, etc., the stability of their affection for God may even waver [1].

[1]

“After examining them all, it is apparent to Me that My situation is appropriate because My *antah-karans* will not alter in any manner, regardless of the kind of adverse place, time, etc., that I may encounter. The person whose affection for God is real is the one within whom no kind of affection for any other object ever develops. In fact, this is the quintessential message of all the sacred scriptures; only God is the donor of immense bliss and only He is the fundamental essence of everything. Except for God, all other objects are totally insignificant and completely unimportant. If a person has as much affection for other objects as he has for God, his foundation is very weak. It is like a piece of cloth dyed in saffron. It appears to be very attractive, but when water falls on it and it is then dried in the sunlight, it becomes completely useless and does not even remain like a piece of an ordinary white cloth. Similarly, if someone has affection for the five sensations and associates with evil people (*kusang*), he does not remain stable. Therefore, a disciple of God should completely discard the five sensations and not have affection for any such object that could impede his affection for God [2].”

[2]

Gadhada Middle Section Vachanamrut 56 {189}



Sants remain engrossed in the devotion of Shreej Maharaj. However, one sant is enticed by other objects. That sant cannot be said to have a firm foundation in the Satsang

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has praised having affection [for God]. Using the pretext of accomplished (*siddh*) *Muktas* such as *Anadi-mukta-raj* Shree Gopalanand Swami, Shreej Maharaj has stated that the affection of those who have not yet attained the state of accomplishment (*sadhaniks*) could become affected if they encounter an adverse place, time, etc. Using His own pretext, Shreej Maharaj has said that the affection of His own accomplished *Muktas* is not affected, even under the influence of factors such as an adverse place and time [1]. God is the donor of immense bliss; except for Him, all other objects are totally insignificant and completely unimportant. Therefore, His disciples should abandon the five sensations [2]. These are the two topics.

- Q1** In T.1, Shreej Maharaj has stated that His soul became immersed in thought. However, souls are bound to Maya, whilst Shreej Maharaj is superior to all the categories of Jeev (souls), Ishwar, Vasudev-brahm, Akshar and the *Muktas*. He is the *sakshat* Purna Purushottam Narayan. Why would He have referred to Himself using the word 'soul'?

Ans A soul is what keeps something alive. Therefore, as the soul allows a body to walk and move, and enlightens a body, i.e. gives it life, it is called a 'soul'. In L.17 Q.3 T.5, it is said that the soul is the entity that enlightens the *antah-karans* and *indriyas*, and the entity by which the body functions. Also, Mul-purush, Vasudev-brahm, Akshar, etc., may be called souls because they enter into their own creations, keep them alive, make them move, illuminate them, and sustain them. In L.7 Q.2 T.4:

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मेऽपराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

Oh one with powerful arms [Arjun]! Realise that quite separate from this inanimate Prakruti, is the conscious Prakruti, which exists as the soul of the world and bears the world.

Bhagwat-Gita Chapter 7 Verse 5

Akshar is mentioned using the word 'soul' because it is Akshar who is the conscious Prakruti, by whom this world is sustained. The entity that enlightens, sustains and grants consciousness to the categories of the Jeev, Maya, Ishwar, Vasudev-brahm, Mul-akshar and the *Muktas*, is Shreejimaraj. Therefore, the granter of life to all is Shreejimaraj Himself. For that reason, He has referred to Himself by the words, 'My soul'.

Q2 In T.1, Shreejimaraj has commended His own affection, and stated that it is greater than Gopalanand Swami's affection. However, Shreejimaraj is God Himself. With whom would He have to develop affection, for Him to praise His affection in this manner?

Ans Shreejimaraj is Himself the *sakshat* Lord Purushottam Narayan. However, using His own pretext, He has said that the affection of His own accomplished *Muktas* is the greatest. Using the pretext of *Anadi-mukta-raj* Shree Gopalanand Swami, He has referred to the affection of His disciples who are in the stage of endeavouring (*sadhan-dasha*). However, it is not stated that the affection of Gopalanand Swami is less. In GLS.21 T.6, Gopalanand Swami is stated to be superior to the *Param-ekantik-muktas* who reside in God's abode and face Him, i.e. he is said to be an *Anadi-mukta*, who resides within the *Murti*. If it was said that Gopalanand Swami is in the stage of endeavouring and if Shreejimaraj has stated that He has affection for God, then in that case, Shreejimaraj falls into the category of a *Mukta*; and God is someone else. Therefore, this is not the case. In reality, Shreejimaraj is merely using the pretext of Himself to describe the affection of His accomplished *Muktas*; and using the pretext of Gopalanand Swami, He has described the affection of the best category of disciples who are in the stage of endeavouring.

Rahasyarth Pradeepika Tika 189

Gadhada Middle Section, Vachanamrut 57

In Samvat 1881, Ashadh Sud 6 (Friday 2 July 1824), at the time of the *sandhya-aarti* ceremony, Swami Shree Sahajanandji Maharaj was presiding on a dais in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. A white turban (*pagh*), decorated with tassels (*tora*) of flowers, was adorned on His head. A white blanket (*chadar*) was draped around Him and He was wearing a white scarf (*khes*). A congregation of *paramhansas* and disciples from different regions had assembled before Shreejimaraj's lotus face. Torches illuminated the area and a group of *munis* was singing devotional songs (*kirtans*) in praise of God, to the accompaniment of a drum (*dukad*) and *saroda*.

- (1) Shreejimaraj said, (1) "Listen! I am going to deliver a discourse. When you were singing the devotional songs, I was listening to those songs and a thought came to Me. It occurred to Me that if someone wants to have affection for God, he should have affection only whilst remaining independent [as the soul]. That independent soul is such that no kind of hindrances from Maya or the evolutes of Maya, i.e. the three attributes, and the body, the *indriyas* and the *antah-karans*, exist within it. Anything that seems to be a hindrance that exists due to ignorance within that soul, is an illusion. For someone who has totally discarded them all through spiritual knowledge (*gnan*) and asceticism (*vairagya*), there exist no hindrances within his soul. Behaving as a soul does not mean that a person can believe himself to be Brahm and behave without a sense of appropriateness. That is not the purpose; the purpose of behaving as a soul is to realise, 'I am the soul and no kinds of Maya's hindrances can exist within me. In that case, how can any aspect of Maya exist within He who is superior to the soul, i.e. the Param-aatma Narayan Vasudev?' In this manner, one should firmly establish a conviction about the soul (*aatma-nishta*) so that no kinds of faults may be perceived to exist within God. By keeping one's thoughts on the lustre of that soul, anything that compromises its independence should be destroyed. When a lizard comes under the light of a flame, it kills any other insect that also comes close to the flame. Similarly, the thought that exists in the lustre of the soul destroys everything other than the soul [1]. [1]

"Also, if a person has genuine love for the God, he would not have affection for any other object except for God. If he senses that another object is dearer to him than God, he would totally discard it. This is genuine renunciation (*tyag*). Discarding everything, irrespective of whether that object is insignificant or significant, is called renunciation. However, if an object comes in the way of someone's worship of God but he is unable to discard it, although superficially he may show himself to have renunciation, all that renunciation is futile. One should not think that it is only an attractive object that causes an obstruction in the worship of God and an unpleasant object does not; that is dependent on the nature of a soul. For example, some like sweet things, some like salty things, some like sour things, whilst others prefer bitter items. Similarly, the nature of a soul is such that it regards the most insignificant of objects to be dearer to it than God [2]. [2]

“When one thinks about the greatness of God, it is evident that no object is comparable to even a millionth part of Him. If an individual has truly come to recognise God in this way and developed affection for Him, no kind of affection remains for any material object, such as the body and universe; all material objects become completely insignificant. When King Chitraketu recognised this true greatness of God, he abandoned his ten million wives and abdicated his kingdom that spanned the entire world. He understood, ‘in comparison to the bliss of God, of what significance are the pleasures of those ten million wives? Of what significance are the pleasures of the world’s sovereignty? Furthermore, in comparison to God, of what significance are the pleasures of even the abodes of Indra and Brahma?’ Someone who has affection for an object other than such a God, is extremely irrational, just like a dog who carries away a dry bone, takes it to a solitary place and derives pleasure from chewing it. Such a foolish soul believes that pleasure exists in such grief and he develops affection for insignificant objects. A person may be regarded as being a disciple of God, but if he has more affection for another object than he has for God, he is merely a fickle disciple. In contrast, if an individual is a true disciple of God, his affection for another object is never greater than his affection for God [3].

[3]

“A disciple of God, who possesses spiritual knowledge (*gnan*), asceticism (*vairagya*), devotion (*bhakti*) and the religious decree (*dharma*), realises, ‘a brave person rushes towards his enemy at the time of battle, and does not get frightened; and only such an individual is truly courageous. If a person is brave, but he comes in no use in battle; or if someone possesses wealth, but that wealth is not even spent occasionally, it is all futile. Similarly, I have attained God and therefore, if I do not talk about betterment to the souls who associate with me, what use is my spiritual knowledge?’ With this in mind, even though certain difficulties are encountered whilst preaching about God, he does not allow any cowardice to exist [4].”

[4]

After saying this, Shreej Maharaj asked for three verses written by Tulsidas to be sung. These were:

॥ ज्याकी लगन राम सो नांही ॥

He who has no strong affection for Ram

॥ एहि कह्यो सुनु वेद चहु ॥

He is sung in all the four Vedas

॥ ज्याकुं प्रिय न राम वैदेही ॥

He who does not love Ram and Vaidehi

After those three verses had been sung, Shreej Maharaj said, “We want to live in accordance with the teachings contained within those three verses. Whilst behaving in that way, if some deficiencies were to remain, during which time one dies, then, after dieing, one will still not fall into hell (*Narak*) or the cycle of 8.4 million species; and one will not become a ghost or a

spirit. Even if the most inferior of despicable bodies is attained, it will be like that of Indra or Brahma, but not more inferior than that. Therefore, one must remain fearless and worship God.” Just then, Mukund Brahmchari came to request Shreejimaharaj to go to dine and so they both departed [5].

[5]

Gadhada Middle Section Vachanamrut 57 {190}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreejimaharaj has stated that the independent soul has no kind of hindrance from Maya. In that case, how can there remain any such hindrance within Param-aatma Narayan Vasudev, i.e. within Him? Having understood His greatness in this manner, one should maintain affection for Him [1]. If an object is sensed to be dearer than God and comes in the way of one's worship to Him, it should be discarded [2]. If someone considers another object to be dearer than God, that person is a fickle disciple [3]. Even though difficulties may be encountered whilst preaching about the knowledge of His *Murti*, one must not have any cowardice about preaching about Him [4]. Even if one dies whilst a deficiency remains in the affection for God, only a body like that of Indra or Brahma will be attained. Whilst remaining fearless in this manner, one should continue worshipping God [5]. These are the five topics.

Q1 In T.1, the soul is described as being independent. What is meant by it being independent? It is said that there exist no hindrances within the soul. However, in K.12 Q.1, it is stated that the Maya of a soul, in the form of the *karan* body, does not become separated [from it] in any manner. How should this be understood?

Ans The soul has a firm association with Maya, in the same way as a tamarind seed has with its shell. However, even though it remains with it, the soul has not become amalgamated with it. It is called independent in that sense. So, when a soul attains the knowledge of Shreejimaharaj's *Murti*, meditates on Him and abides by His commands, the hindrance of Maya is destroyed. Such a soul then becomes one with Shreejimaharaj's lustre and can then be called an independent soul.

Q2 In T.4, it is said, “I have attained God and therefore, if I do not talk about salvation, what use is My spiritual knowledge?” When Shreejimaharaj stated this, He was present in a human form, but now, how can it be said that one has attained God?

Ans When someone has acquired the true knowledge of Shreejimaharaj's *Murti* and understood His true glory, he always remains with Shreejimaharaj. However, if His glory has not been truly understood, an individual could reside with the human *Murti* of Shreejimaharaj day and night, but still, he remains afar from Shreejimaharaj. A person can only be said to have attained God when he achieves knowledge about Him. The real attainment is indeed when one achieves



Disciples who have acquired the true knowledge of Shreej Maharaj and understood His true glory consider His human form, idol form and divine form that exists in Akshardham, to be exactly same

knowledge about God. This is because, for a knowledgeable person, God does not come and go; He remains ever-present according to such a person. Shreej Maharaj may have been attained through His human *Murti* or His *Murti* in the form of idols; but it is only when the human sentiments are eradicated from His human *Murti* and the sentiments of Him being an idol are discarded from His idol *Murti*; and divinity is understood about Him, can it be said that He has been attained. Whilst such divinity has not been understood, it cannot truly be said that God has been attained, regardless of whether He is present as a human *Murti* or as an idol. Only with the *sakshat* knowledge [about Him] with divinity, can it be said that God has been attained.

Q3 Shreej Maharaj has said that even though certain difficulties are encountered whilst preaching, one should continue to preach. What should be understood by these difficulties?

Ans When one preaches about the greatness of Shreej Maharaj, those who do not have a complete *upasana* may create trouble and say 'do not say such things as it is contrary to the scriptures; you must not say too much about God's greatness'. They may cause hindrances in this way. However, such troubles must be endured and one should continue to talk about the *upasana* of Shreej Maharaj.

Rahasyarth Pradeepika Tika 190

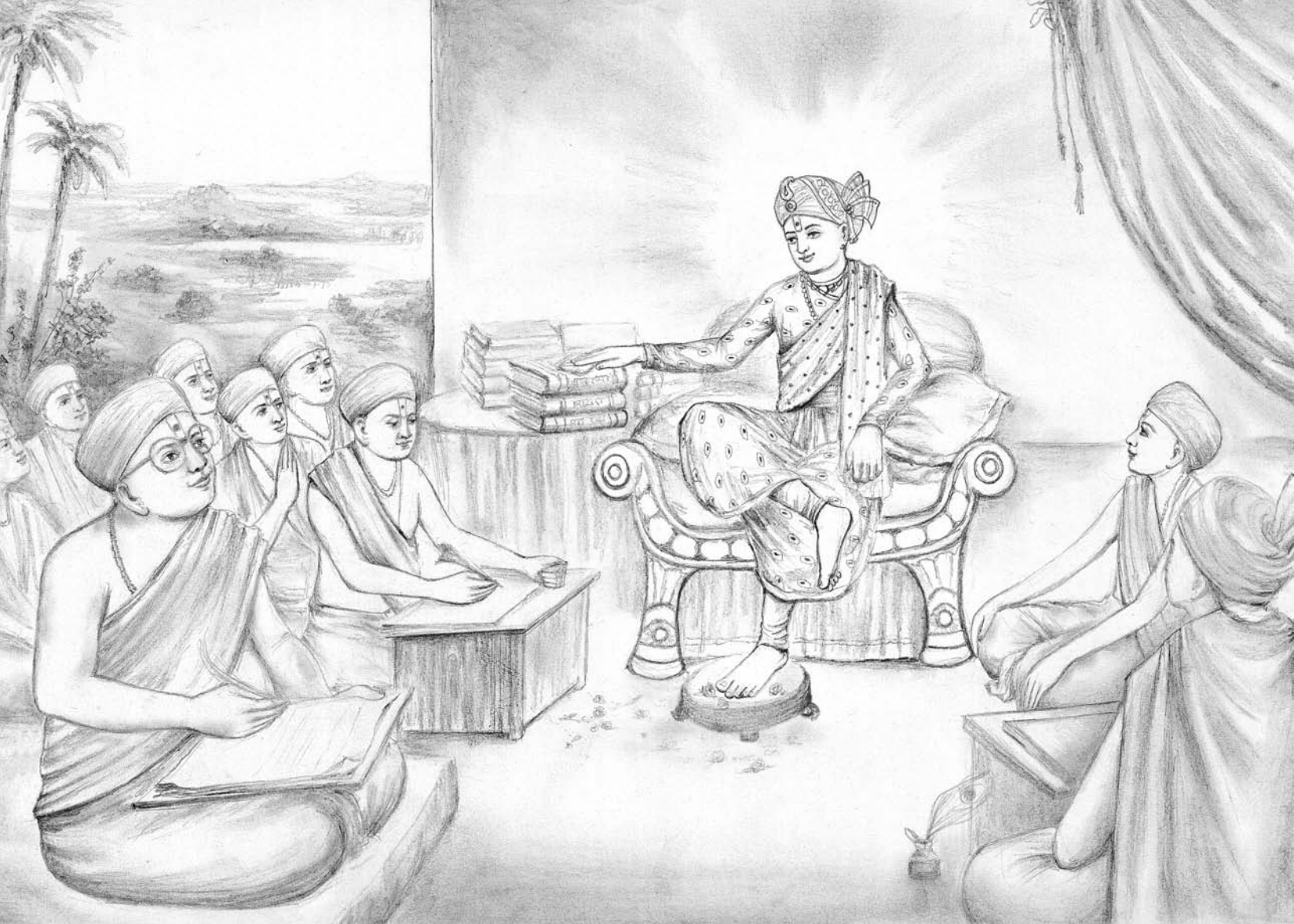
Gadhada Middle Section, Vachanamrut 58

In Samvat 1881, Shravan Sud 4 (Thursday 29 July 1824), Swami Shree Sahajanandji Maharaj was presiding on a dais on which a *gadi-takiya* had been placed, in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. Shreejimaharaj was adorned entirely in white clothing. A congregation comprising of a group of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaharaj asked a question. (1) “By what means do the *Sampradays* of the past Acharyas remain flourishing for a long period of time?” Muktanand Swami replied, “A *Sampraday* continues to flourish due to the combination of three aspects; firstly, the scriptures that relate to that *Sampraday*; secondly, the teachings of the duties regarding one’s caste (*varna*) and stage of life (*ashram*), as stated in the scriptures; and thirdly, absolute resoluteness towards the cherished deity (*Ishta-dev*).” Then, Shreejimaharaj also asked Brahmanand Swami and Nityanand Swami and they also answered in a similar manner. Shreejimaharaj said, “Very well! I shall now answer that question. A *Sampraday* remains flourishing as a result of the scripture that it contains: the purpose for which the cherished deity of that *Sampraday* manifested on the Earth, the episodes that he performed after manifesting, and the behaviours that he has shown through which the religious decree (*dharma*) and his glory are innately revealed. The flourishing of a *Sampraday* occurs through the scriptures, which depict the episodes that have been performed by the cherished deity, from the time of his manifestation to when he disappears from this world. That scripture could be in Sanskrit or in another language, but it is only through these scriptures that a *Sampraday* flourishes. The scriptures of one *Sampraday* will not result in the flourishing of another. For example, for those who have *upasana* for Ramchandra, the flourishing of their *Sampraday* occurs because of the Valmiki Ramayan. For those who have *upasana* for Lord Shree Krishna, the flourishing of their *Sampraday* occurs because of the two sections of the Shreemad-Bhagwat scripture, i.e. the Tenth and the Eleventh Sections. However, the *Sampraday* of those who have *upasana* for Ramchandra, or of those who have *upasana* for Shree Krishna, does not flourish as a result of the Vedas. Therefore, in time to come, it is only the scripture that contains the traditions of that particular *Sampraday*, which will lead to the flourishing of that *Sampraday*.” After saying this, Shreejimaharaj asked Muktanand Swami, “For the rest of your life, you too must continue to compose scriptures about your own *Sampraday* and conduct discourses about your own cherished deity. Whilst you remain in this body, that is My only command to you.” (Shree Aksharanand Swami-ni-vato Chapter 786). With the utmost humility, Muktanand Swami accepted Shreejimaharaj’s command and with joined hands, he bowed down to Shreejimaharaj [1].

[1]

Gadhada Middle Section Vachanamrut 58 {191}



Shreejimaraj commands the eminent *sants* to compose scriptures of our own *Sampraday* because it is only through these that our *Sampraday* can remain flourishing

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which, Shreejimaraj has stated that a *Sampraday* flourishes only through the scriptures that depict the purpose of the cherished deity of that *Sampraday* to manifest on the Earth, and the scriptures of his episodes. It does not occur through the scriptures of others [incarnations]. Therefore, for the flourishing of the Lord's own *Sampraday*, He has commanded Muktanand Swami and other *sants* to compose scriptures about His divine episodes [1]. This is the one topic.

Q1 What are the purposes for Shreejimaraj's manifestation?

Ans [1] The first purpose is to confer bliss to His *Ekantik* disciples, fulfil their spiritual desires and grant them His parental compassion. [2] To protect and rejuvenate devotion (*bhakti*) and the religious decree (*dharma*), which were being persecuted by irreligious and demonic entities; and to affirm them on the Earth, is the second purpose. [3] To disseminate His supreme spiritual

knowledge (*gnan*) and supreme *upasana* and unite souls with His *Muktas*, is the third purpose. [4] By granting human forms on the Earth, to His incarnations and the disciples of those incarnations, and having enlightened them with His spiritual knowledge and *upasana*, taking them to His abode, is the fourth purpose. [5] The fifth reason is to establish the *Ekantik* religion, [5] destroy evil people and protect the *Sat-purushs*. [6] To liberate those who seek salvation, and through the *darshan*, touch, association, etc., with Him and His *Muktas*, make new aspirants and grant them eternal salvation, is the sixth purpose. In this manner, these are the six purposes for the manifestation of Shreej Maharaj.

Q2 What type of activity would constitute being an ‘episode’?

Ans An episode can be of two types; worldly and divine. At times, He may flee or be defeated. These are worldly deeds. He may make others fall into a trance in which He reveals all the incarnations bowing down to Him; or He may make all the incarnations merge into Him. Such striking phenomena are called His divine deeds. His greatness is revealed through such episodes. Shreej Maharaj commanded Muktanand Swami and others to compose scriptures containing the episodes that He has performed. Consequently, the eminent *sants* have composed scriptures, through which this *Sampraday* continues to flourish. This does not occur through the *paroksh* scriptures. Here, Shreej Maharaj has indicated His opinion, that only the scriptures that relate to His episodes should be read, listened to and composed; and it is only through these that His supremacy is affirmed. Therefore, only the scriptures containing the episodes of our cherished Lord, the *sakshat* Lord Shree Swaminarayan should be read and listened to. The names of such scriptures are: [1] Vachanamrut (Hari-vakya-sudha-sindhu), [2] Satsangi-jeevan, [3] Satsangi-bhushan, [4] Hari-digvijay, [5] Hari-leela-kalpataru, [6] Bhakta-chintamani, [7] Purushottam-prakash, [8] Ghanshyam Leelamrut-sagar, [9] Purushottam Leelamrut-sukh-sagar, [10] Purushottam-charitra, [11] Hari-charitramrut, etc. Through such scriptures that are related to the *Sampraday*, this *Sampraday* remains flourishing.

Q3 What type of activities would constitute being behaviours?

Ans Shreej Maharaj observed staunch celibacy, performed austerities, maintained renunciation and asceticism, begged for food, drank water from a gourd, ate food that had all been mixed together in one bowl, and offered His services to the deities. He performed these kinds of behaviours in order to impart lessons to His disciples. Such activities are called behaviours. The religious decree is contained within such behaviours.

Rahasyarth Pradeepika Tika 191

Gadhada Middle Section, Vachanamrut 59

In Samvat 1881, Shravan Sud 12 (Friday 6 August 1824), Swami Shree Sahajanandji Maharaj was presiding on a dais facing East, in the vestibule of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, (1) “The four Vedas, Purans and Itihas (Mahabharat), all state the message, that only God and the *sants* of God are the granters of salvation; and the *sadhus* of God are greater than the deities Bhav (Shiv), Brahma, etc. When a person attains that God or His *sants*, there remains no other salvation for that soul to attain. That itself is his supreme salvation. Only someone who has amassed the substantial merits from performing righteous deeds attains the opportunity of serving a *sant* of God. It is not attained by someone who has a limited number of such previous righteous deeds. Therefore, a person should have the same kind of affection towards a *sant* of God that he has for his wife or son. He should maintain the same kind of affection as he does for his mother, father and brother. As a consequence of that affection, that soul attains fulfilment [1].

[1]

“Even if a person’s wife, son, etc., are unworthy and have contemptible natures, a person does not demerit them. In contrast, if a disciple of God, within whom all the virtuous merits exist, were to say a few harsh words, a grudge would develop for that disciple, which would remain for the rest of his life. A person who has such an inclination cannot be said to have the same kind of affection for a disciple of God as he has for his own relatives. Consequently, he does not attain salvation [2].

[2]

“As stated previously, the greatness of a *sant* is substantial. Even though such a *sant* and God have been attained, doubts remain within certain individuals about whether they will attain salvation or not. What is the reason for that? The reason is that during such a person’s previous life, he did not come into contact with God or His *sant*, and has not served them. He has developed reverence towards them only during this life, and this will come to fruition during his subsequent birth. Conversely, if an individual has attained God and the disciples of God during his previous life and has served them, his affection for God and the disciples of God in this birth never recedes. Also, his determination does not become unsteady. Lustful (*kaam*), angry (*krodh*) and greedy (*lobh*) volitions may remain, but his determination about God does not alter in any manner. In that case, there is no doubt about it being marred by the harsh words of another. Such an individual will not falter even if his own mind tries to sway him. His resolve is like that of the disciple Nath (Shree Swaminarayan-charitra-chintamani Section 4 Chapter 14 - 16), or of the kind that Vishnudas, Himrajsha, Kashidas, Bhaichand Sheth or Damodar had (Aadarsh-bhakta-gatha Chapter 20, 24, 21, 23, 22). If such resolve exists in a person, it should be understood that he was a disciple of God during a previous life [3].”

[3]

Gadhada Middle Section Vachanamrut 59 {192}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that He and His *sants* are the granters of salvation; and His *sadhus* are greater than deities Bhav, Brahma etc. If someone attains Him or His *sants*, then that itself is supreme salvation. By serving His *sants* and developing affection for the *sants*, a soul attains fulfilment [1]. If a *sant* of God utters harsh words to someone as a result of which, a grudge develops that he is unable to disregard, then, that *sant* has no affection for the disciple [2]. If someone has attained the Lord and His *sants* during a previous life and has served them, his affection for God and His *sants* in this birth never recedes. No kind of unsteadiness arises in his determination. The names of such disciples have been given [3]. These are the three topics.

- Q1** In T.1, it is stated that God's *sadhus* are greater than Bhav, Brahma, etc. However, Bhav and Brahma have evolved from Vairaj. Therefore, if one recognises them [*sadhus*] to be greater, they should be like Vairaj. Also, in GLS.2 T.2, it is stated that there is indeed no other congregation, in any abode, which is like the congregation of this *Satsang*. According to this, the glory of *sants* is greater than all, i.e. Mul-akshar, etc. In addition, in GMS.22 Q.3 T.5, a *sant's* status is likened to the status of a queen. In P.7, 'God and His *Muktas* are immensely lustrous in His abode.' This is also stated in GFS.63 Q.3 T.4. Also, in GMS.67, they are said to be equal to God. These appear to be contradictory statements. Therefore, who should be understood by this Bhav and Brahma?
- Ans** In this context, Mul-purush has been referred to as Brahma and Maha-kaal has been called Bhav. The term, 'etc.' should be understood to refer to the categories of [Vasudev-]Brahm and Mul-akshar. Shreej Maharaj has stated that His *sants* are greater than all of these.
- Q2** It is stated that only someone who has amassed substantial merits of performing righteous deeds attains the opportunity of serving the Lord's *sants*. What should be recognised as the merits? The resolve of certain disciples has been acclaimed. Which villages were they from?
- Ans** In T.3, it is stated that only someone who has served God or His *sants*, i.e. His *Muktas*, during a previous life attains the opportunity of serving them during a subsequent life. The opportunity of serving them is not attained through any other spiritual means. Therefore, the services offered during previous lives should be understood as being the merits. The disciple Nath was a landowner from Kanbha; Vishnudas was of the Patidar caste and from Dabhan; Himrajsha was of the Vanik caste and from Sundriyana; Kashidas was of the Patidar caste and from Bocharan; Bhaichand Sheth was of the Vanik caste and from Surat; and Damodar was of the Patidar caste and from Amdavad.

Gadhada Middle Section, Vachanamrut 60

In Samvat 1881, Shravan Vad 4 (Friday 13 August 1824), Swami Shree Sahajanandji Maharaj was presiding on a dais in the eastern vestibule of the west-facing room, at the court of Dada Khachar in Gadhada. A white turban (*pagh*) was adorned on His head, a white shawl (*pachhedi*) was draped around Him and He was wearing a white scarf (*khes*). A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. Shreejimaharaj said, “Let there be a session of questions and answers!”

- (1) Muktanand Swami asked a question. (1) “Oh Maharaj! There are many types of anxieties that exist in this world. What kind of an understanding should a disciple of God have so that he remains contented?” Shreejimaharaj replied, “I shall answer that question in the context of My demeanour. When any type of anxiety is faced, it is the nature of the *chitt* to superficially show that anxiety. However, the effect of that trouble does not establish itself into the soul (*chaitanya*). This is apparent because when sleeping, that external anxiety never appears in dreams. If any kind of anxiety has entered the soul, it would become evident within all three states [of the body]. As no kind of anxiety is experienced during the dream state, it is inferred that the trouble has not inflicted the soul in any manner [1]. [1]

“However, if a disciple of God encounters any kind of dire anxiety, he feels that considerable pain in his heart; it is not that he does not become troubled. Only someone who is averse, such as Raghunathdas, would not become troubled. When Ramanand Swami departed from his body, all the disciples started to lament but Raghunathdas was not even slightly mournful. To the contrary, he laughed and continued talking with others (Shree Swaminarayan-charitra-chintamani Section 1 Chapter 18). When pain is inflicted on a disciple of God, it is only a highly despicable person (*chandal*) and an averse person, who does not experience distress [2]. [2]

“A disciple of God would certainly experience distress if another disciple is inflicted by some calamity. It is stated in the scriptures that if someone is trying to kill a disciple of God or cause him pain, and another person comes to save him and becomes hurt or is even killed, that person becomes freed from the consequences of the five grave sins, such as the killing of a Brahmin. Such is the efficacy of having allegiance to a disciple of God [3]. [3]

“However, if the words of a disciple of God seem painful, like an arrow penetrating into one’s heart, resentment develops and leads to enmity towards him, which does not cease while he remains alive. Such a highly despicable soul may be adherent to the religious decree, have renunciation and may perform austerities, but it is all futile. He may perform millions of other spiritual endeavours, but still, he never attains salvation [4]. [4]

“Within the world, if any woman has the same kind of affection for another man as she has for her husband, she is considered to be despicable like a prostitute. In the same manner, if someone says, ‘all the *sadhus* in this world are the same to me; who should be called good,

and who is bad?’ then he may be called a disciple, but actually, he should be recognised as being averse. Also, if a person thinks that by saying something untoward, people will condemn him and so, in order to maintain the regard that others have for him, he remains silent when someone speaks ill of God or His disciples, then, even if he is called a disciple, he should also be known to be averse [5].

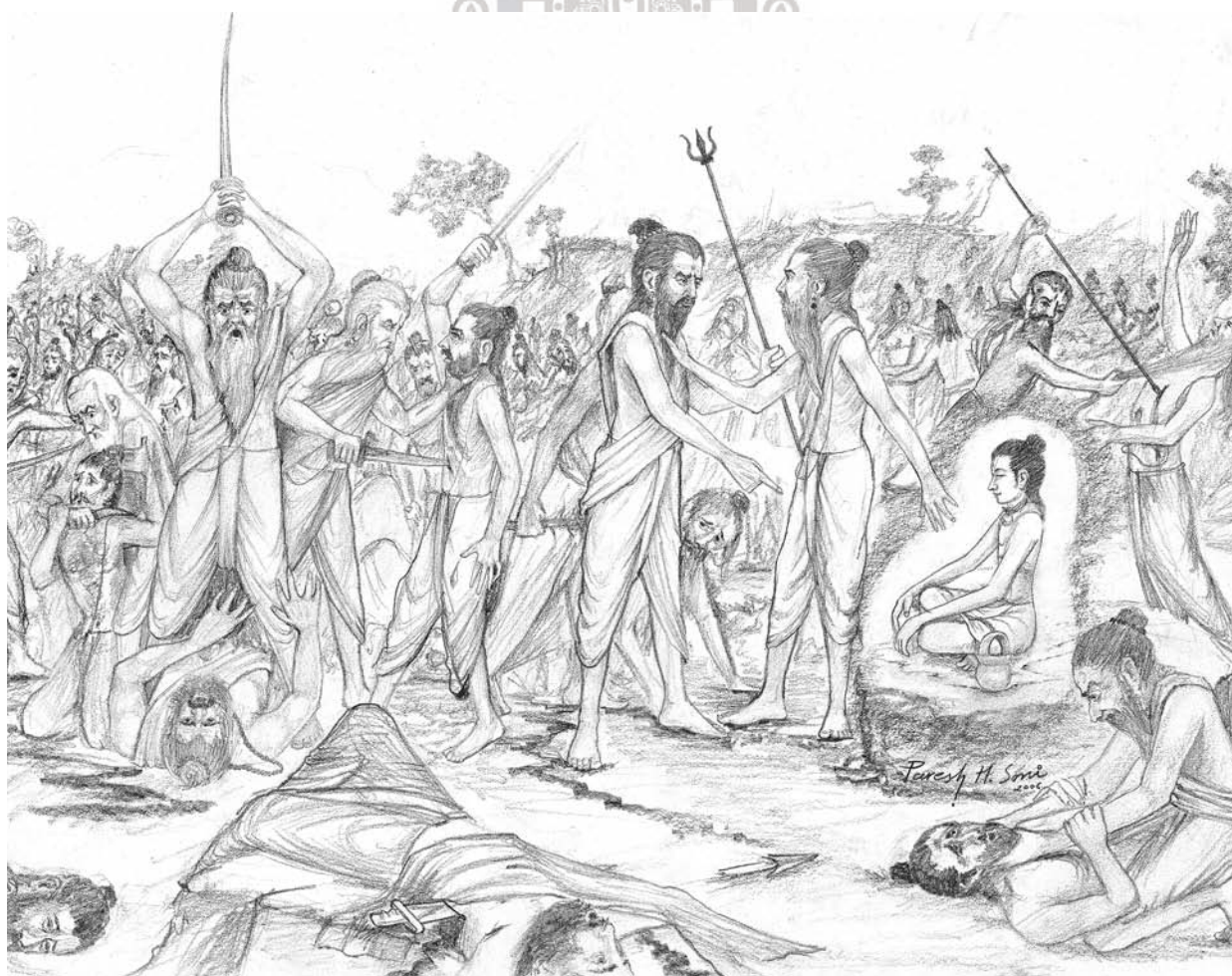
[5]

“Just as a person has allegiance his relatives, his mother and father, one must pledge sincere allegiance to a disciple of God. If any kind of trouble arises with a disciple of God, they should become one again, just like a line that is drawn in water. No kind of resentment should remain. Only this kind of a person is called an ardent disciple of God [6].”

[6]

After narrating this, Shreej Maharaj said, “I have a very compassionate nature, just like that of Dattatreya, Jad-Bharat, Narad and Shukji. Once, I was with a group of naked ascetics, in the eastern lands. They all said to Me, ‘pluck this green spinach.’ I replied, ‘there is life in it, so I will not pick it.’ Consequently, one of them pulled out his unsheathed sword and threatened Me. Still, I did not pick the green spinach (Shree Purushottam Leelamrut Sukhsagar [Gadya] Chapter 4). Such is the compassionate nature of my soul. However, if anyone

A fierce battle is fought between demons during the time when Shreej Maharaj, in the form of Shree Nilkanth-varni, was in His forest expedition. Shreej Maharaj did not pluck the green spinach when commanded to by the other ascetics. Consequently, disputes arose between groups of the ascetics. During the outbreak of severe violence, thousands of demons were slain



even looks angrily at a disciple of God, I feel like tearing out his eyes, even if he is a relative of Mine; and if he physically hurts a disciple of God, I feel like cutting off his hands. That is the kind of aversion that arises within Me for that person. In those instances, there remains no compassion in Me. Only someone who has that kind of resolute allegiance towards a disciple of God can be called an ardent disciple of God [7].”

[7]

Gadhada Middle Section Vachanamrut 60 {193}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which, Shreej Maharaj has stated that only the anxiety that appears in dreams should be known as a trouble that has entered the soul [1]. Someone who is not distressed by the trouble faced by God's disciple is a highly despicable person and averse [2]. A disciple of God definitely becomes distressed due to the anxieties faced by another of His disciples. If someone is trying to hurt a disciple of God and a person comes to save him, and is killed or hurt in the process, all his sins are destroyed [3]. If someone considers the words of God's disciples to be painful, by which enmity develops, that individual does not attain salvation, even though he may have the religious decree, renunciation and austerity [4]. Anyone who regards all *sadhus* to be equal and remains silent when someone is speaking ill of God or His disciples, is an averse person [5]. Someone who favours God's disciples, and does not have any enmity with them, is an ardent disciple of God [6]. God is compassionate by nature, but He has no compassion for anyone who causes pain to His disciples. Only someone who has pledged allegiance to God and His *sants* is His ardent disciple [7]. These are the seven topics.

Q1 In T.5, it is stated that someone who regards all *sadhus* to be equal and remains silent when someone is speaking ill of God or His disciples, is an averse individual. In which way does a person have to regard them to be equal, for him to be called averse?

Ans A person should be known to be averse if he regards those who have attained the accomplished state (i.e. those within *siddh-dasha*) and those who have not yet attained the state of accomplishment (i.e. those within *sadhan-dasha*) to be equal; or considers those who have a sincere determination about Shreej Maharaj and appropriately abide by the five *vartmans*, and those who have a deficiency in their determination and adherence to the *vartmans*, to be equal; and those who remain silent when someone speaks ill of Shreej Maharaj or a *sadhu* who possesses the thirty-two characteristics of a *sadhu*.

Rahasyarth Pradeepika Tika 193

Gadhada Middle Section, Vachanamrut 61

In Samvat 1881, Shravan Vad 7 (Tuesday 17 August 1824), Swami Shree Sahajanandji Maharaj was presiding on a dais in the eastern vestibule of the west-facing room, at the court of Dada Khachar in Gadhada. A white scarf (*shelu*) with a golden border was adorned on His head and another white scarf was draped around Him. He was wearing a white scarf (*khes*) and garlands of *mogra* flowers. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj then said, (1) “An individual within whom three aspects exist can be called an ardent disciple. What are those three aspects? Firstly, he complies so implicitly with the vows given by his cherished deity (*Ishta-dev*), he would even forsake his life to abide by them. He never abandons those religious decrees. Secondly, he has such an immensely firm determination about the *Murti* of God that even if someone tries to put doubts in him, or even if his own mind starts to have doubts, he would not be swayed. He would have such an unfaltering determination about God. Thirdly, he would have an allegiance to the Vaishnav disciples who worship his own cherished deity, in the same manner that he has for his mother, father, son and daughter; just as a son has allegiance to his father, and like a wife has allegiance to her husband. In that same manner, he would have allegiance to the disciples of God. A person who firmly possesses these three attributes is called an ardent disciple [1]. [1]

“When someone comes and sits at the front of a congregation of disciples, to others it seems that he must be a great disciple. However, the test of a great disciple is as follows. If he is a *gruhasth*, he surrenders everything to God and His disciples. He would even give up his own life for the *Satsang*. Furthermore, at the precise moment that his cherished deity gives him a command to become a *paramhans* [ascetic], he immediately becomes a *paramhans*. A person within whom such characteristics exist should be known to be a great disciple, regardless of whether he sits at the front of an assembly or at the back of a congregation of disciples. An ascetic may have been sent to a far away place or even abroad, where he may encounter wealth or women; but still, he is not fazed by them and obediently abides by all his vows. This is the great individual amongst all the ascetics [2]. [2]

“There are people in this world who are engrossed in the *rajas* attribute, but are still considered by society to be eminent. When such an individual comes to an assembly, one should have respect for him and seat him at the front. That is social decorum, and it should be observed by scholars and ascetics alike. If one does not comply with this, an undesirable situation will arise. For instance, when King Parikshit went to the sage’s ashram, the sage was in a trance and so he was unable to welcome the king. The king became angry and placed a dead snake around his neck. The sage’s son then cursed the king and he died seven days later (Shreemad-Bhagwat Section 1 Chapter 18). Also, when Daksh Praja-pati went to Brahma’s congregation, Shivji did not stand up, nor did he even verbally welcome Daksh.



King Parikshit comes to the sage's ashram, but he is sitting in meditation at that time and therefore cannot welcome the king. Consequently, King Parikshit is offended and places a snake around the sage's neck

This made him angry and consequently, he took away Shiv's share of the sacrifice that had been performed. This led to Nandishwar and the sage, Bhrugu, cursing each other, and due to that, Sati burnt to death in the sacrificial fire and Vir-bhadra cut off Daksh's head and offered it to the fire. This led to a goat's head being transplanted onto Daksh (Shreemad-Bhagwat Section 4 Chapter 2 - 7). Therefore, *gruhasths* and ascetics should all abide by the following decorum: When a person who is regarded to be eminent according to worldly matters comes to an assembly, he must not be insulted in any manner. If he becomes offended, problems will undoubtedly arise and this will create difficulties in one's worship and remembrance [of God]. Therefore, all *gruhasth* and ascetic disciples must firmly abide by the directives of this narration [3]."

[3]

Gadhada Middle Section Vachanamrut 61 {194}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that the person who has the three aspects, i.e. complies with God's commandments, has determination about Him, and pledges allegiance to His disciples, is an ardent disciple [1]. From amongst the *gruhashths*, an eminent individual is someone who surrenders everything to the Lord and His *sants*, and would even give up his own life for the *Satsang*; and if God commanded, he would become a *paramhans*. An ascetic who does not become enticed by wealth or women, and abides obediently to his vows, is the great individual amongst the ascetics [2]. Even those who are scholars or ascetics should give an appropriate welcoming to those who are eminent [in worldly matters] [3]. These are the three topics.

Q1 In T.1, the religious decrees are mentioned. What is being referred to here?

Ans The religious decrees should be understood as being the rules for *gruhashths* and ascetics to abide by, which Shreej Maharaj has stipulated in the Shikshapatri, Dharmamrut, Nishkam-shuddhi, Jan-shiksha and Narayan-Gita.

Q2 A determination about Shreej Maharaj is mentioned. What kind of determination is being referred to?

Ans The determination refers to recognising Shreej Maharaj to be the one who sustains the categories of Jeev, Ishwar, Vasudev-brahm, Mul-akshar with His omniscient powers; the creator and controller of them all; the eternally *sakar Murti*; He who is unattainable by all those categories; and the one who bestows bliss to His *Muktas*.

Q3 It is said that one must have an allegiance to a disciple. What kind of a disciple should one pledge an allegiance to?

Ans Here, in T.2, the characteristics of *gruhashths* and ascetics have been mentioned. It is stated that one should have allegiance to disciples who possess these characteristics; and should empathise with them, i.e. experience distress due to their distress.

Rahasyarth Pradeepika Tika 194

Gadhada Middle Section, Vachanamrut 62

In Samvat 1881, Magshar Sud 2 (Monday 22 November 1824), Swami Shree Sahajanandji Maharaj was presiding on a dais in the vestibule of the north-facing room, at the court of Dada Khachar in Gadhada. A white turban (*pagh*) was adorned on His head and a white quilt (*chofal*) was draped around Him. He was wearing a white scarf (*khes*). A congregation of *munis* and disciples from different regions had assembled before Shreejimaraj's lotus face. Shreejimaraj called His nephews, Ayodhyaprasadji and Raghuvirji, and said to them, "Ask Me questions."

- (1) So firstly, Ayodhyaprasadji asked, (1) "Within the world, there exists a person who remains engrossed in worldly issues for the entire day. During this time, he may perform appropriate and inappropriate deeds. However, if he worships God for half an hour or an hour, is it possible that all the sins that have been committed during the day can be burnt away by that worship, or not? That is the question." Shreejimaraj replied, "An individual may spend the entire day performing various kinds of worldly activities, but if, when he sits to worship God, all his *indriyas*, *antah-karans* and soul become united and engage in that worship; and if in this manner, if he worships God for a quarter of an hour or for half an hour, all his sins are burnt away and turn to ashes. However, if all his *indriyas*, *antah-karans* and soul do not become united and engaged in that worship, the sins do not burn by worshipping for a quarter of an hour or for half an hour. Such a person may attain salvation, but only through the mercy of God. That is the answer to the question [1]."

[1]

- (2) Then, Raghuvirji asked, (2) "Oh Maharaj! What does a soul need to do in order to attain salvation?" Shreejimaraj replied, "If someone wishes to attain salvation, he should enjoin everything, i.e. his own body, wealth, home, family, relatives, etc., to the service of God. If something is not useful in his service of God, he should abandon it. Whoever lives life relying on God in this way, irrespective of if he is a *gruhasth*, when he dies, he attains the position of Narad, Sanak, etc., in the abode of God and attains eternal salvation. This is the answer to that question [2]."

[2]

- (3) After answering the questions in this manner, Shreejimaraj spoke of His own volition. (3) "From the day that I have started thinking about this, I have come to the conclusion that three types of propensities exist for the salvation of a soul, which lead to immense bliss. Of these, the first is a resolute conviction about the soul (*aatma-nishtha*). This involves believing oneself to be a soul and worshipping the Lord in the same manner that Shukji did. The second is the propensity like that of a chaste (*pativrata*) woman. The Lord should be worshipped with the sentiments that He is one's husband, in the same manner that the Gopis did. The third propensity is that of servitude. One should worship the Lord as His servant, just like Hanumanji (Valmiki-Ramayan Uttar-kand Chapter 40) and Udhavji did (Shreemad-Bhagwat Section 11 Chapter 29 Verse 37 - 47). Without these three propensities, there is no way that

a soul can attain salvation. Hence, I firmly maintain all these three propensities. If any one of those three is firm in an individual, he becomes fulfilled. Now, I shall state the characteristics of those who possess these three propensities in turn. The characteristics of a person who has a conviction about the soul are as follows. On one side is the soul, and on the other side is the constellation of Maya, i.e. the body, *indriyas*, *antah-karans*, the three attributes, five sensations, etc. The thought that remains between these two is spiritual knowledge. This thought remains steady, just like the tip of a flame remains totally still in a place where there is absolutely no wind. That thought does not allow the body, *indriyas* and *antah-karans* to integrate with the soul. That thought does not become amalgamated with the soul either. When it attains a soul, its inclination becomes shortened. If it was as long as the distance to Kashi, it becomes shorter, like the distance to Vadtal. When that thought becomes affirmed, it becomes shortened from being like the distance to Vadtal, to being like the distance to this Gadhada. When the inclination that is as long as the distance to Gadhada becomes consolidated, it remains in the region of one's own body. From the body, the inclination becomes shorter and remains only in the source of the *indriyas*. Then, from the source of the *indriyas*, the inclinations of the *indriyas* turn towards the *antah-karans*. The inclinations of the *indriyas* and *antah-karans* then become merged with the soul. This is referred to as the destruction of the soul's passion-filled [*karan*] body. When that thought unites with the soul, enlightenment occurs within that person's heart and he is able to visualise his soul to be *Brahm-roop*. Within that Brahm, he also visualises Par-brahm, i.e. Narayan. Someone who visualises this realises, 'I am a soul and the Param-aatma eternally resides within Me.' The existence of such a perpetual state is the highest level of having a conviction about the soul. The propensity, which is like that of a chaste woman, should be like that of the Gopis of Vraj. For example, from the day that the Gopis touched the lotus feet of Lord Shree Krishna, all the worldly pleasures that exist became like poison to them (Shreemad-Bhagwat Section 10 Part 1 Chapter 29 Verse 36 & 38). In the same manner, if someone who possesses the propensity of chaste devotion sees a man who is as handsome as Indra, like a deity or is even a king, he would categorically withdraw his attention, in the same manner that he would look away in disgust at the sight of a rotting dog or excrement. The highest category of chaste woman would behave in such a manner. For that reason, if a person has focussed his inclination solely towards God and possesses the sentiments that a wife has for her husband, his mind does not become pleased by seeing anyone else. The third propensity is that of performing devotion with the sentiments of servitude. Such an individual would only like the *darshan* of his cherished deity (*ishta-dev*). He would like listening to talks about Him. He would like the nature of his cherished deity, and would like to reside beside Him. Such is his affection. In order to serve and please his cherished deity, throughout each day and night, he would wish, 'if my cherished deity gives me a command, I would become extremely pleased and fulfil that request. If my cherished deity commands me to go far away and live there, I would still be pleased.' In no manner does he experience any kind of distress within his *antah-karans*. He experiences immense bliss by remaining obedient to such commands. This is the highest



Shreejimaraj points to Sadguru Shree Gopalanand Swami and Shree Muktanand Swami and states that the highest status of devotion, together with the sentiments of servitude, exists within them

status of devotion with the sentiments of servitude. Such devotion with the sentiments of servitude exists today within Gopalanand Swami (Shree-hari-charitra-chintamani Part 1 Chapter 287) and Muktanand Swami (Shree Aksharanand Swami-ni-vato Chapter 780, 792, 806) [3]. [3]

“Among the disciples of God who possess these three propensities, there are three categories; the best, moderate and lowest. Anyone who remains outside of these three classifications is called an insignificant individual. Therefore, it is apposite that one should die having established one of these three propensities. However, it is not appropriate for one to die if one of those three propensities has not been affirmed. It would be better to remain alive for five more days to eradicate his misunderstanding and affirm one of these three propensities and then die. It seems that it is the nature of the soul that whilst a person lives as a *gruhasth*, he wishes to renounce worldly issues; but when he does renounce them, thoughts about worldly pleasures continue to arise within him. It seems that the soul has such an unsatisfied nature. Someone who has taken the firm patronage of God should discard such adverse natures and having given up the partialities of his own mind, he should worship God. It is appropriate for him to eradicate all passions that are not related to God, and die in such a state. However, if someone does not have immense affection for God, he should strengthen his conviction about the soul through his thoughts. This is because a disciple of God requires either a firm conviction about the soul or very intense affection for

God. If someone is not intensely affirmed in any of these two factors, he must remain strictly obedient to the regulations of this *Satsang*. Only then can he remain a disciple. If he does not, he will fall from the *Satsang*. The miseries that are endured by a disciple of God are not caused by time (*Kaal*), deeds (*karma*) or Maya. In fact, it is God Himself who initiates the hardship in order to test the patience of His disciple. In the same manner that a man looks at what is going on from behind a curtain, God resides within the heart of a disciple and continues to examine his patience. What authority does time, deeds or Maya have, which allows them to oppress a disciple of God? These all occur due to the will of God. Knowing this, a disciple of God must remain joyous [4].”

[4]

- (4) Having listened to this narration, Muktanand Swami asked a question. (4) “Oh Maharaj! The three types of propensities that You mentioned are extremely abstruse and very difficult, so only a few can comprehend it and few can practice it; everyone cannot. There are countless people in this *Satsang* and it is difficult for them all to understand this issue. What should they do in order to ensure their beatitude?” Shreej Maharaj replied, “If someone becomes the servant of the servant (*dasanudas*) of a disciple who possesses one of those three propensities, and remains in accordance with his commands, then, even if he has not understood anything else, he has become an attendant of God whilst in his present body and has become fulfilled. Within this world, the glory of God and the disciples of God are extremely great. Irrespective of the kind of insignificant or downfallen person he may be, if he takes the patronage of God or His disciples, that soul becomes fulfilled. Such is the glory of God and the disciples of God. Therefore, if someone has attained the opportunity of offering his services to the disciples of God, he should remain fearless. The issue that I talked about regarding the three propensities was primarily meant for Muktanand Swami. I have much affection for Muktanand Swami and he has a severe illness. I gave that narration to ensure that no kind of a deficiency about any issue remains in his understanding.” Muktanand Swami then said, “Oh Maharaj! I have also realised that You gave that narrative for my benefit [5].”

[5]

Gadhada Middle Section Vachanamrut 62 {195}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut amongst which, the third is a merciful statement. In the first question, Shreej Maharaj has stated that if the *indriyas*, *antah-karans* and soul all unite to worship to Him, all the appropriate and inappropriate sins that are committed whilst being engrossed in worldly issues are reduced to ashes. However, if they do not become united, the sins do not burn. Salvation is attained as a result of the Lord’s efficacy [1]. In the second question, if one enjoins everything, such as the body, to God’s service, and abandons anything that is not useful in serving God, even if he is a *gruhashth*, he attains the position of God’s *Muktas*

in God's Akshardham and attains the eternal salvation [2]. In the third question, by using the examples of Shukji, etc., Shreejimaraj has stated that when an individual realises that he is separate from the constellation of Maya, i.e. the body, etc., and through his thoughts, in the form of spiritual knowledge, his inclination reverts back towards himself, that inclination becomes merged with the soul. Then, his passion-filled body is destroyed and enlightenment occurs within his heart. That individual is then able to visualise his soul as being *Brahm-roop*; and within that, he visualises the Lord. One should affirm such a conviction about the soul. By using the example of the Gopis, Shreejimaraj has stated that one should become pleased only by seeing Him, but not by seeing anyone other than Him. One should retract the inclination from anyone else. In this manner, one must establish chaste devotion towards God. Using the example of Hanuman and Uddhavji, Shreejimaraj has stated that one should like, to only have the *darshan* of Him, His narratives and His nature. One should like, to remain only beside Him, please only Him and offer services to Him. Immense bliss exists in remaining obedient to His commands. One must affirm such sentiments of servitude. Only then can one remain contented. Saying this, He praised the devotion with sentiments of servitude possessed by Shree Gopalanand Swami and Shree Muktanand Swami [3]. Amongst the disciples with these three propensities exist the best, moderate and lowest categories. If none of these propensities exist in an individual, he is an insignificant person. One should die only after having firmly established one of these propensities. Having discarded inappropriate natures, one should worship God. If the conviction about the soul and affection towards Him do not exist in someone, he must remain obedient to the regulations of the *Satsang*. If he does not, he could fall outside the *Satsang*. If miseries are encountered, it should be realised that these have occurred due to God's will. One must never believe that they are due to time, etc. [4]. A person who becomes the servant of, and remains obedient to, someone who possesses these three propensities has already become God's attendant, even whilst still alive. If an insignificant or downtrodden soul takes His patronage or that of His *sants*, he becomes fulfilled. Such is His glory and that of His disciples [5]. These are the five topics.

Q1 In Q.1, Shreejimaraj has stated that when the *indriyas*, *antah-karans* and soul unite to worship Him, all of one's sins are reduced to ashes. What kind of sins does this refer to?

Ans The people who live worldly lives perform worldly activities, as a consequence of which, sins are inadvertently committed. Those are the sins mentioned here. These refer to when worms or insects are killed whilst a farmer is farming or a trader is trading. In the same manner, all strata of society may commit certain sins whilst performing their vocations. Also, a thought about contravening the commandments may arise. It is stated that all such sins are burnt away if one attains a subconscious state with the *Murti* of Shreejimaraj. However, one still has to do penance for the sins for which penance has been stipulated in the scriptures.

Q2 In Q.2, it is stated that one attains the position of Narad, Sanak, etc. Who is being referred to as Narad, Sanak, etc., here?

Ans Raghuvirji Maharaj has asked Shreejimaraj, “How can one attain eternal salvation?” Shreejimaraj answered by saying that if one enjoins everything to God’s service, that individual joins Narad, Sanak, etc., in His abode and attains eternal salvation. The *paroksh* Narad, Sanak, etc., have not existed there for all eternity. Therefore, God’s *Siddh-muktas*, who eternally reside there, are being referred to using the names of those *Muktas*. If that were not the case, one’s elevation can only be up to the place where in the past, Narad, Sanak, etc., lived; eternal salvation would not be attained. Here, it is stated that eternal salvation is attained. Such eternal salvation is attained from the *Muktas* of Shreejimaraj. Therefore, He has referred to His own *Muktas* by using the names Narad, Sanak, etc.

Q3 In Q.3, it is stated that when a soul attains a state of thought, its inclination, which may have been as long as the distance to Kashi, becomes shorter, like the distance to Vadtal; and then becomes like the distance to Gadhada. What is meant by being like the distance to Kashi? What should be understood by being like the distance to Vadtal? What should be understood by being like the distance to Gadhada? What should be understood by being like the distance to the body? What should be understood by being like the distance to the organs of the *indriyas*? What should be understood by turning towards the *antah-karans*? What should be understood by becoming merged within the soul?

Ans [1] An inclination that reaches throughout the evolutes of Maya is referred to as being as long as the distance to Kashi. The soul is distinct from the evolutes of Maya, such as the body, and is the truth. When one acquires this spiritual knowledge and develops a wish to attain salvation, it should be known that the inclination has become shorter, and is like the distance to Vadtal. This is known as the first stage [towards salvation] and is referred to by the name Shubh-ichha (auspicious wish). [2] The soul is separate from the body. Remaining contented with the firm understanding that the soul is separate from the body, through listening (*shravan*) and contemplating (*manan*) about this, is referred to as the inclination becoming shorter, and becoming like the distance to Gadhada. This is known as the second stage and is referred to by the name Vicharna (contemplation). [3] Intense deliberating (*nididhyas*) about the soul, leading to the discarding of inauspicious thoughts and a realisation of the appropriateness of accepting the soul as one’s own, is referred to as the inclination becoming shorter, and being like the distance to the body. This is the third stage and is referred to by the name Tanumansa (waning of the mind). [4] These three stages are of the wakeful (*jagrat*) state. When the body is forgotten and the inclination unites with the soul, it should be known that those three stages remain within the organs of the *indriyas*. This should be known as the fourth stage and is referred to by the name Satta-patti (attainment of authority). [5] Gaining knowledge about the *Murti* of Param-aatma, i.e. Lord Shree Swaminarayan, without having any kind of doubts about Him, and having an appreciation of His greatness; and having become steady, letting the mind forget aspects that arise whilst in the wakeful state, just like it forgets about those that may occur in a deep sleep (*sushupti*) state; but still, maintaining affection for spiritual prowess, is referred to as the inclination turning towards the *antah-karans*. This should be known as the fifth stage

and is referred to by the name Asansakti (fascination). [6] Having destroyed affection for the spiritual prowess and uniting one's soul with Akshar-brahm, i.e. Shreejimaraj's lustre, is referred to as the inclination becoming merged with the soul. This is known as the sixth stage and is referred to by the name Padarth-abhavi (inability to visualise anything else). [7] When one visualises the soul as *Brahm-roop*; and within that soul, attains the *sakshat darshan* of the Param-aatma, i.e. the *Murti* of Shreejimaraj; and remains eternally engrossed with that *Murti*, it is referred to as the seventh stage and is known by the name Turyaga (realisation).

Q4 Conviction about the soul, affection and sentiments of servitude are said to be the three propensities. Are they of the same importance or is one better than another?

Ans The highest category of all three propensities has been stated. Therefore, all three are equal; no propensity is more important than another. The religious decree (*dharma*), spiritual knowledge (*gnan*), asceticism (*vairagya*) and devotion (*bhakti*) are included within each of these propensities.

Q5

It is said that devotion with the sentiments of servitude exists in Shree Gopalanand Swami and also in Muktanand Swami. Would only the one propensity, i.e. of servitude, exist within them, or

Ans would they possess all three propensities?

Gopalanand Swami and Muktanand Swami are *Anadi-muktas*. It is due to their efficacy that innumerable souls gain these three propensities and become fulfilled by the bliss of Shreejimaraj. That is how extremely powerful they are. They had accompanied Shreejimaraj [from the abode]. Therefore, one must not attribute them to have the same characteristic as those who aspire for salvation.

Q6

In Q.3 T.4, it stated that one should remain alive for a few days longer, eradicate the misunderstanding, and then die. However, in P.1 T.1, it is stated that one should think, 'when will my

Ans body fall and when will I be able to go to the abode of God?' How should this be understood? Here, in this Vachanamrut, it is stated that one should remain alive in order to eradicate misunderstanding, whereas P.1, refers to someone who has appropriately understood the glory of Shreejimaraj and has attained the awareness of His bliss.

Q7

In Q.4 T.5, it is said that irrespective of how insignificant or downtrodden a person may be, if he takes God's patronage or that of His disciples, he becomes fulfilled. Someone can take the patronage of Shreejimaraj, but how can anyone take the patronage of a disciple of Shreejimaraj?

Ans

One should remain in the patronage of Shreejimaraj, having the sentiments of Him being the master and oneself being the servant. In order to attain the spiritual knowledge of Shreejimaraj, one should take patronage under a disciple of Shreejimaraj, who is obedient to the five *vartmans*; and have the sentiments for him of being a spiritual preceptor (*guru*).

Rahasyarth Pradeepika Tika 195

Gadhada Middle Section, Vachanamrut 63

In Samvat 1881, Magshar Vad 2 (Wednesday 8 December 1824), Swami Shree Sahajanandji Maharaj was presiding at His own living quarters, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. Amongst a congregation of *paramhansas* and disciples from different regions, Bhajanand Swami was reciting the Shreemad-Bhagwat before His lotus face.

- (1) Then, Muktanand Swami asked a question. (1) “Oh Maharaj! There is a thought that exists between the observer (*drashta*) and that which is observed (*drashya*). This thought keeps the observer and observed separate. In this regard, what should be known as the awareness of the soul and what should be known as the awareness of the *indriyas* and *antah-karans*?” Shreejimaraj replied, “According to Me, it seems that for the person whose soul has acquired the immense strength [of God], the inclination of his *antah-karans* is itself the inclination of his soul. Due to their four types of activities, it is apparent that there are four divisions within them. The awareness that exists within the *antah-karans* and the *indriyas* is that of the soul itself; and this allows the *indriyas* and *antah-karans* to proceed in an appropriate direction, and prevent them from going where it is not appropriate. If an individual’s soul has acquired such immense strength, not even a disturbing dream will come to him [1]. [1]

“If an individual’s soul is weak, in accordance with the principle of the *Sankhya* philosophy, he should remain solely as the observer, i.e. his own soul, and not associate with the *indriyas* and *antah-karans*. In this manner, by remaining independent, his soul gains the strength [of God] [2]. [2]

“There is another, even greater way than that for acquiring the strength [of God]. If someone has, affection for God and His *sants*, immense enthusiasm about serving them, and he performs the nine-fold devotion towards God, that immense strength immediately comes to his soul. Therefore, in order for a soul to gain such strength, there is no more fruitful means than serving God and the disciples of God [3]. [3]

“Now, let Me tell you about My personal experience. When I became ill in the year 69 [Samvat 1869], I had a vision of Kailas and Vaikunth. I also visualised Myself riding on Nandishwar and riding on Garud. However, I did not experience contentment by any of those prosperities. Then, when I started to remain independent, I experienced relief from all discomforts [4]. [4]

“Then, another thought came to Me and it became apparent that rather than remaining independent, it is better to assume a physical form and remain together with God and the disciples of God. I then became afraid and thought, ‘if I remain independent, what if I become unable to assume a body again?’ Therefore, the best thing to do is to physically remain with God and His disciples and serve them faithfully in whichever way one can [5]. [5]

“When someone comes to the end of his life, he experiences numerous types of pains and anxieties. However, when he has the *darshan* of God or God’s *sant*, all his miseries are

destroyed. Such is the magnitude of God's glory and that of His disciples. The disciples of God are indeed the *Murti* of Brahm. One must never attribute them with human sentiments [6]. [6]

"A person has affection for his relatives. Due to this, even if he scolds them, or they scold him, no grudge develops between them. One should behave in the same manner with God and His disciples. If someone develops any kind of a grudge with a disciple, I do not even like to look at that individual. My infuriation towards that person never ceases. Within the world, a person who commits the five grave sins will eventually become freed from them, but someone who betrays a disciple of God is never redeemed [7]. [7]

"There is no deed more virtuous than that of serving a disciple of God; and there is no other sin equal to the sin of being treacherous towards a disciple of God. Consequently, if someone wants to strengthen his soul, he should sincerely serve God and His disciples with his mind, deeds and words [8]." [8]

Gadhada Middle Section Vachanamrut 63 {196}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which, Shreej Maharaj has stated that if a soul has acquired the immense strength [of God], it allows the *indriyas* and *antah-karans* to proceed in an appropriate direction, i.e. it does not allow them to contravene God's commands. Not even a disturbing dream comes to such an individual [1]. By remaining independent as a soul, such strength is attained [2]. By having affection for the Lord and His *sants*; having immense enthusiasm about serving them; and performing the nine-fold devotion towards Him, a soul immediately attains immense strength [3]. It is more advantageous to discard affection from all other kinds of prowess and remain independent [4]. Even better than that is to physically serve the Lord and His disciples [5]. When a soul comes to the end of his life, he experiences numerous types of pains and anxieties. Those miseries are destroyed when one attains God's *darshan* or the *darshan* of His *sant*. Such is the great glory of His disciples, i.e. His *Muktas*. His disciples who abide by the five *vartmans* should be understood to be the *Murtis* of Brahm [6]. A person who forms a grudge against God or His disciples is a bigger sinner than someone who has committed the five grave sins [7]. There is no other more virtuous deed than that of serving His disciples, i.e. His *Muktas*; and there is no other sin equal to the sin of betraying them [8]. These are the eight topics.

Q1 In T. 5, it is stated that rather than remaining independent, it is better to assume a physical body and remain with God and His disciples. What is the advantage of assuming a body over remaining independent?

Ans If someone behaves independently, he is unable to perform the means of pleasing Shreej Maharaj and His *Muktas*, in the form of serving them. Such a person is like a deer

wandering alone in a forest. He cannot associate with a *Mota-sant* (*Sat-purush*) and therefore, does not appropriately understand the glory of Shreej Maharaj and His *Muktas*. Consequently, in order for him to perform the means of pleasing God and know about the glory of God, he has to be born again. That is the deficiency. In this same topic, Shreej Maharaj has stated this by saying, “By remaining independent, what if one becomes unable to assume a body again?” This means that if someone within this very body cannot perform the means for pleasing God, he has to be born again. Therefore, whilst assuming a physical body, i.e. whilst in this very lifetime, one should remain with Shreej Maharaj and His *Muktas* and serve them, rather than remaining independent. That is the very best spiritual endeavour. This is because, the individual who offers his services to Shreej Maharaj and His *Muktas* attains the bliss of Shreej Maharaj in His abode during his current life, whereas the person who remains independent has to be born into another body in order to perform the deeds that please God. That is his deficiency. In V.17 Q.2, it is stated that in comparison to an ascetic who has a conviction about the soul (*aatma-nishtha*), someone who follows the path of activities in order to serve God and His *Muktas* is immensely superior; and is worthy of God’s grace. Therefore, it is more advantageous to serve Shreej Maharaj and His *Muktas* than to remain independent.

Rahasyarth Pradeepika Tika 196

Sants and disciples perform various different modes of devotion in order to please Shreej Maharaj. By that nine-fold devotion, the souls gain the strength of God



Gadhada Middle Section, Vachanamrut 64

In Samvat 1881, Posh Sud 7 (Monday 27 December 1824), Swami Shree Sahajanandji Maharaj was presiding facing North on a dais on which a *gadi-takiya* had been placed, in the vestibule of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Swayamprakashanand Swami asked a question. (1) “Oh Maharaj! Are all the incarnations of God equivalent to each other or is there a hierarchy amongst them?” Shreejimaraj then replied, “I have listened to all the scriptures written by Vyasji and having contemplated about them, I have come to the conclusion that the incarnations of God such as Machh, Kachh, Varah and Nrusinh are all incarnations of the incarnator (*avtaari*), Lord Shree Krishna. Lord Shree Krishna is not an incarnation like the other incarnations; he is undoubtedly the incarnator. That Lord Shree Krishna is our cherished deity (*Ishta-dev*) and the episodes of that Lord Shree Krishna are completely described in the Tenth Section of the Shreemad-Bhagwat Puran. For that reason, I have given a special importance to the Tenth Section in our Uddhav *Sampraday*. All the incarnations are indeed those of Lord Shree Krishna. Therefore, one should have regard for all those incarnations as well as to the scriptures in which their episodes have been narrated. However, one should have a special regard for Lord Shree Krishna and the scriptures in which he is propounded [1].” [1]

- (2) Purushottam Bhatt then asked a question. (2) “God creates the universe for the salvation of souls. If He had not created the universe, would He not have been able to bestow salvation to souls whilst they remained in the womb of Maya, instead of taking the trouble of creating the universe? That is the question.” Shreejimaraj replied, “Lord Shree Krishna Purushottam is undoubtedly the sovereign King. He is the eternal *Murti* who presides forever on His majestic throne, in the form of Akshardham. Infinitely many cosmoses exist under the shelter of that Akshardham. For example, if there is a king who rules over the entire world, he would have innumerable villages. If one or two of those villages became uninhabitable or another came to be populated, the King would not even take any notice of them. Similarly, Lord Shree Krishna is the Lord of infinitely many cosmoses. A devastation of all those cosmoses does not take place simultaneously. If the devastation of a few of those cosmoses occurred, it would not even come to the notice of God. Furthermore, the birth of that Lord Shree Krishna from Devkiji is actually merely a topic for narratives. In actual fact, Shree Krishna is eternally beyond being born [2].” [2]

“From a *vyatirek* perspective, the Akshardham of that Lord Shree Krishna is beyond Prakruti-Purush; from an *anvay* perspective, it exists in all places. For example, in an *anvay* manner, space exists everywhere, but in a *vyatirek* manner, it is beyond the four basic elements. It is the same for the Akshardham of that Lord Shree Krishna. God eternally presides within that

abode. Whilst remaining within that Akshardham, He gives *darshan* within the innumerable cosmoses to whoever, in whichever manner and in whichever place, it is appropriate to do so. He speaks to whomever it is appropriate to speak to. He touches whoever it is appropriate to touch. For instance, there could be a spiritually accomplished individual who has the ability to remain seated in one place and visualise things that are thousands of miles away, or listen to conversations taking place thousands of miles away. Similarly, whilst remaining in His Akshardham, God appears in the universe, wherever, and in whichever manner, it is necessary; and still, He is actually eternally present within His Akshardham. Whilst remaining in one place, He appears in innumerable places. That is due to His Yogic prowess. For example, during the *Raas-krida*, he appeared in as many forms as there were Gopis. Whilst remaining in one place, being seen in numerous locations by virtue of His Yogic prowess is itself the *vyatirek* nature of God. However, He is not inherent within everything in a formless manner in the same way that space is. By the Yog-maya of God, the 500 million *yojans* expanse of the Earth becomes the size of an atom at the time of devastation; at the time of creation, such a miniscule particle becomes 500 million *yojans* in size; and during the monsoon season, thunder, lightening and dense rain clouds appear. These and other wonders occur due to the Yog-maya of God. This Lord Shree Krishna is worthy of being worshipped in all manners by those who seek salvation. This is because the other incarnations possess one or two abilities, whereas Lord Shree Krishna possesses all abilities. In this manner, Lord Shree Krishna is amorous (*rasik*), and is also an ascetic; he is knowledgeable and is also the sovereign king; he is cowardly and is also brave; he is immensely merciful and proficient in Yogic practises; and, he is extremely strong and immensely sly. Hence, it is only Lord Shree Krishna who possesses all abilities. Innumerable universes exist in the patronage of the Akshardham of that Lord Shree Krishna; and they always remain there. When the hundred-year lifespan of any of those universes comes to an end, it faces destruction. However, not all the universes are destroyed together. So, at the time of devastation, when other universes are in existence, why should He grant salvation in any particular universe? This is the answer to that question.” In this manner, Shreej Maharaj indirectly talked about His own supremacy. Hearing this, all the disciples realised that Shree Krishna Purushottam that He talked about is actually Shreej Maharaj, the son of Bhakti and Dharma [3].

[3]

Gadhada Middle Section Vachanamrut 64 {197}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreej Maharaj has stated that Shree Krishna is the incarnator of the incarnations such as Machh and Kachh. Therefore, the scriptures about Shree Krishna should be considered to be greater than those of those such as Machh and Kachh. He is the incarnator of all the incarnations, and the supreme *sakshat* God.

Here, in this Vachanamrut, He has spoken with human sentiments and therefore, has referred to Shree Krishna as the cherished deity. In Q.2 of this Vachanamrut, He has stated that His abode is above Prakruti-Purush. That Prakruti-Purush is Shree Krishna himself. If He has stated that His abode is beyond Shree Krishna, He must be even superior still. This is clarified further in the Rahasyarth of GFS.8 Q&A1.

Q2 Here, in Q.2, Shreej Maharaj has stated that the devastation of a few universes occur but they are not all destroyed together. However, in GFS.8 Q.2 T.4, He has said that when the final devastation occurs, only Purushottam, i.e. He, remains. In GFS.56 Q.3 T.4, when the devastation of the entire universe occurs, only He, the *pragat* God, remains. Also, in K.7 Q.4, it is stated that when the absolute devastation occurs, only His *Sachidanand* and *chid-ghan* lustre remains; and within that lustre exists the divine *Murti*, i.e. He presides there. How should this be understood?

Ans There are numerous Mul-purushs. A devastation of the products of all those Mul-purushs does not occur simultaneously. When the devastation of the products of one Mul-purush occurs, it is called a great devastation (*maha-pralay*) and an eternal devastation (*aatyantik-pralay*). The kind of devastation referred to in GFS.8 and GFS.56, and the eternal devastation mentioned in K.7 refers to the devastation of the products of one Mul-purush. However, the products of other Mul-purushs still continue to exist. For that reason, it is said here that the devastation does not occur together. This is extensively clarified in the Rahasyarth of GFS.8 Q&A 5.

Q3 In Q.2 T.3, it is said that from a *vyatirek* perspective, Akshardham is beyond Prakruti-Purush, whereas from an *anvay* perspective, it exists in all places. How should this be understood? Because, the entity that is *murtiman*, can be said to be *vyatirek* and its lustre can be said to be *anvay*. However, Akshardham is *nirakar* and homogeneous lustre. So, how can one understand it to be *anvay* and *vyatirek*?

Ans Shreej Maharaj presides together with His *Muktas* amidst His mass of lustre. It is this mass that has been said to be *vyatirek*. The mass of lustre has innumerable rays and these rays omnisciently pervade within all, i.e. Mul-akshar, Vasudev-Brahm and Mul-purush. This is said to be its *anvay* form. This *anvay* form is described in GFS.64 T.1 and K.8 T.1 as the Aatma of the *sakar* Mul-akshar. Therefore, the lustre that pervades through Mul-akshar, etc., is said to be *anvay*. This is extensively clarified in the Rahasyarth of GFS.7 Q&A 5, in the Rahasyarth of GFS.21 Q&A 7 and in the Rahasyarth of GFS.41 Q&A1.

Rahasyarth Pradeepika Tika 197

Gadhada Middle Section, Vachanamrut 65

In Samvat 1881, Posh Sud 11 (Friday 31 December 1824), Swami Shree Sahajanandji Maharaj was presiding on a dais, beside the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face. Shreejimarharaj then said, “Listen! Let us now talk about God.” The *sants*, who were singing devotional songs (*kirtans*) with the accompaniment of a *tal* and *pakhaj*, became silent and sat with joined hands to listen to the discourse.

- (1) Shreejimarharaj said, (1) “The incarnations of God, such as Ram and Krishna, have manifested for the salvation of souls. They have no infatuation (*moh*) with anything that is born of Maya, i.e. anything within this world. Due to their own extraordinary efficacy, they have no doubts about anything. However, in order to accept the devotion of their disciples, they may indulge in the five sensations to a significant extent. Seeing this, the presumptuous people of this world attribute faults to exist within the Lord. They surmise, ‘He is said to be the Lord, but actually, He has more of an infatuation with the world than we do.’ Consequently, they believe that human attributes exist within God, just as they exist in them; they remain ignorant of God’s extraordinary glory. That itself is the Maya of God. Even a *sadhu* who is able to visualise the soul and has attained the Brahm status, does not become infatuated with any object that he sees within this world. In that case, there is no doubt that Lord Shree Krishna, who is above Brahm, i.e. is Par-brahm, remains completely unaffected (*nirlep*) by Maya and her evolutes. This is certainly the case [1].

[1]

“If a *sant* who has a conviction about the soul (*aatma-nishtha*), possesses both that conviction and austere asceticism (*vairagya*), he cannot become bound to any object. However, if he does not have devotion towards God, all these virtues become futile; in the same way as if a variety of food has been made, but if just the one ingredient, salt, has not been added, it all becomes tasteless. Without devotion towards God, it is indeed pointless to have knowledge about Brahm and asceticism. One can never attain salvation in this way. Realising this, Shukhdevji, who had become Brahm-swaroop, studied the Shreemad-Bhagwat and performed sincere devotion to Lord Shree Krishna. Therefore, it is a major fault for someone with a conviction about the soul, not to have devotion towards God [2].

[2]

“If a person has devotion towards God, but does not have a conviction about the soul and asceticism, then, in the same way that he has affection for God, the same kind of affection will develop for other objects; and this constitutes a major fault for someone who is following the path of devotion. Someone who is a genuine disciple of God has truly come to know the glory of God and therefore, everything other than the Lord seems insignificant to him. For that reason, he does not become infatuated by other objects. Therefore, if someone possesses all three virtues, i.e. conviction about the soul, asceticism and devotion towards God, it can

be said that no kind of deficiency remains within him. Such an individual is called a knowledgeable disciple of God, an *Ekantik* disciple, and an ardent disciple [3].” [3]

Gadhada Middle Section Vachanamrut 65 {198}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that when He manifests for the salvation of souls, He indulges in the five sensations in order to accept the devotion of His disciples. Seeing this, the presumptuous people of this world attribute faults to exist in Him. However, even a *sadhu* who is able to visualise the soul and has attained the Brahm status does not become infatuated by anything; so, how could any kind of infatuation exist within God? He remains eternally unaffected [1]. If a person has a conviction about the soul and asceticism, he cannot become bound to anything; but if he does not also have devotion towards God, these virtues are not beneficial for the attainment of his salvation [2]. If a person has devotion towards God, but does not possess the other two virtues, affection can develop for objects other than God. Therefore, someone who possesses all three virtues is an ardent disciple [3]. These are the three topics.

- Q1** In T.1, it is stated that a *sadhu* who is able to visualise the soul and has attained the Brahm status does not become attached to anything. Who should be understood as the Brahm whose status is attained?
- Ans** Someone who is able to visualise the soul refers to an individual who meditates on God because he has a wish to look at his own soul; and whilst meditating, he attains the status of the Brahm that exists as the form of his own soul.
- Q2** Par-brahm Shree Krishna is mentioned? Which Shree Krishna does this refer to?
- Ans** In T.1, Shreej Maharaj is referred to by the names Par-brahm and Shree Krishna. In the example stated in T.2, Shree Krishna refers to Mul-purush.

Rahasyarth Pradeepika Tika 198

Gadhada Middle Section, Vachanamrut 66

In Samvat 1881, Posh Vad 1 (Wednesday 5 January 1825), Swami Shree Sahajanandji Maharaj was presiding on a dais on which a *gadi-takiya* had been placed, in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned in white clothing and garlands of yellow flowers and red *guldavadi* flowers were adorned around His neck. A tassel (*tora*) of yellow flowers were hanging from His turban (*pagh*). A congregation of a group of *munis* and disciples from different regions had assembled before His lotus face. A group of *sants* were singing the Vishnu-pad with the accompaniment of a *saroda* and drums (*dukad*) before Him.

When the devotional singing (*kirtans*) had concluded, Shreejimaraj said, “Today I want to ask questions to the eminent senior *sants*.” Having said this, He first asked Anand Swami a

- (1) question. (1) “There is one person who has a limited intelligence (*buddhi*), but he is still able to discern the faults that exist within him. He does not take notice of the faults that exist in other disciples; he perceives only their virtues. There is another person who has much intelligence, but he never sees flaws in himself. He disregards the virtues of other disciples and only notices their faults. What is the reason for that? The person who has little intelligence is able to discern his own faults whereas the person who has plenty of intelligence cannot discern his. That is the question.” Anandanand Swami tried to answer in whichever manner he could, but an appropriate answer to the question was not attained. So, Shreejimaraj said, “The answer is that during this life, or during a previous life, the individual has maligned an eminent disciple of God. As a consequence of that sin, his intellect has become vitiated and so, he perceives the faults of disciples but is unable to discern his own. That is the answer [1].”

[1]

- (2) After saying this, Shreejimaraj asked a question to Nityanand Swami. (2) “Is there only one means of attaining God or are there many? You may say that spiritual knowledge (*gnan*), asceticism (*vairagya*), devotion (*bhakti*) and the religious decree (*dharma*) are the four means of attaining God. However, if God is attained by those four means, the apparent concept that salvation is attained merely by taking the patronage of God does not stand.” Then, Nityanand Swami tried to answer the question in many different ways, but was not able to adequately answer the question. Shreejimaraj said, “Salvation is attained only by taking the patronage of God. However, God is immensely capable. His commands are being obeyed by all the deities, such as Brahma. They are also obeyed by the cause of all the cosmoses, i.e. Kaal, Maya, etc; it is due to their fear of God that they remain obedient to His commands. Therefore, anyone who is a disciple of God should faithfully obey His commands. That itself is the characteristic of a disciple of God. For that reason, one should diligently observe all the means. In this manner, salvation is attained only through God; the other means are performed in order to please Him. That is the answer to the question [2].”

[2]



All the deities bow down to Shreej Maharaj. They all remain obedient to God's commands due to their fear of Him

- (3) Shreej Maharaj then asked Brahmanand Swami, (3) "Is the soul that exists within the body *sakar*, or is it *nirakar*?" Brahmanand Swami then replied, "The soul is *sakar*." Shreej Maharaj questioned further, "If the soul is *sakar*, it would mean that it has hands and feet. However, in the Ved-stuti chapter of the Tenth Section [of the Shreemad-Bhagwat scripture], it is stated that for the salvation of the soul, God created the intellect (*buddhi*), *indriyas*, mind (*man*) and *prans*. If the soul is *sakar*, what is the need to create the intellect, *indriyas*, mind and *prans* for it? In view of such statements of the scriptures, it can only be concluded that the soul is solely independent and is a conscious (*chaitanya*) entity. Just as a magnet attracts and attaches to iron, it is in the nature of that conscious entity to attach itself. It attaches itself to the three material bodies, i.e. *sthool*, *sookshma* and *karan*. Due to its ignorance, that soul believes those bodies to be its own. In actual fact, the soul is *nirakar* [3]."

[3]

- (4) Then, Brahmanand Swami asked, (4) "In reality, the soul is *nirakar*. However, when the ignorance of the soul is dispelled and its association with the three material bodies, i.e. *sthool*, *sookshma* and *karan*, ceases, and the soul goes to the abode of God, how does it remain there, *nirakar* or *sakar*?" Shreej Maharaj replied, "When the ignorance of that soul is dispelled, its association with its three material bodies ceases, and it remains as *nirakar*."

Then, by the will of God, it attains a body that is composed of the divine Prakruti of God, which is distinct from the eight types of Prakruti, i.e. *bhumi*, etc. It remains in the Akshardham of God with such a body. This is the answer to that question [4].” [4]

- (5) Shreejimaraj then asked Gopalanand Swami, (5) “The accomplishment of the eight-fold Yoga and the visualisation of the soul occurs due to the mercy of God or a *sant* of God. Even though the cause of that Yoga and visualisation of the soul is God or a *sant* of God, why does one’s inclination towards them become secondary, and the attraction towards the eight-fold Yoga and visualisation of the soul intensify?” Gopalanand Swami replied, “By the practice of Yoga, one is able to attain the accomplishment of Yoga, which results in becoming a little conceited. For that reason, the inclination of such a person towards God becomes secondary.” Shreejimaraj then queried, “When a practitioner of Yoga attains the state of accomplishment (*siddh-dasha*), he becomes Brahm-roop and no manner of pride exists within Brahm, so that answer does not stand.” Gopalanand Swami then said, “Oh Maharaj! None of that can be understood. So have mercy and explain.” Then, Shreejimaraj clarified, “It should be understood as follows. When someone wants to eliminate his faults, he should follow the guidance of eminent individuals in order to eradicate them, in the same manner that if someone wants to perform a worldly task very well, he would take advice from proficient experts. Such assistance is required in these matters as well. Even though Shukdevji had become Brahm-swaroop, he diligently studied the Shreemad-Bhagwat. Even to this day, he remains engrossed in the devotion of God. Also, even though the 88,000 sages, such as Saunak, are Brahm-swaroop, they have been listening to the discourses of God delivered by Sut-purani. In the same manner, support from those kinds of narrations should be taken in order to strengthen one’s devotion. For the flaws that a person is unable to discern, he should pray to God in the following manner: ‘Oh Maharaj! Have mercy and eliminate the deficiencies that exist within me.’ If an individual has been blamed for a misdemeanour, and he has no other way of proving his innocence, he would take a red-hot iron ball in his hand in order to disprove the allegation [disciple Kala] (Bhakta-chintamani Chapter 137 Verse 1 - 18). Similarly, in order to eliminate the faults that cannot be recognised, one should pray to God for that flaw to be eliminated; and this is akin to holding the red hot iron ball in one’s hand. In this manner, one’s deficiencies should be eradicated. That is the answer to your question [5].” [5]

- (6) Shreejimaraj then asked Muktanand Swami, (6) “There is a disciple of God who has a firm determination about God. However, God is not showing any kind of miraculous powers, whereas someone who is skilled in spells and magic is enacting miracles. Seeing this, should the mind of that disciple waver from God or not?” Muktanand Swami replied, “Oh Maharaj! Someone who has a firm determination about God should not have any kind of a conviction for anything other than God. If he has a conviction about something else, he does not actually have determination in God. He is called an ordinary disciple; he cannot be called an ardent disciple of God.” Shreejimaraj then said, “That is the precise answer [6].” [6]

- (7) Shreejimarharaj asked Shuk Muni, (7) “A disciple of God has attained a *sakshatkar* about God and the *sants* of God. What kind of attainment does such a person receive whilst he is alive and what kind of attainment does he receive after dieing?” Shuk Muni then pleaded, “Oh Maharaj! The answer to that will only be gained from You.” Shreejimarharaj explained, “Whilst alive, the person who has attained God and the *sants* of God occupies his day and night with the discourses (*katha*) and devotional songs (*kirtans*) of God. He gains a *sakshat* visualisation of his own soul, which transcends the three states of the body and realises that it is *Brahm-roop*. He becomes dispassionate about all objects other than God. He discards all immorality and remains in accordance with the religious decree. When such a disciple leaves his body, God makes him just like Himself. Just as God said to Brahma, ‘Oh Brahma! Through My mercy, may you attain the knowledge of My nature, My greatness, the virtues that exist in Me and the episodes that I have performed.’ This is what He promised to Brahma. Similarly, God ensures that the same attainment is bestowed to all His ardent disciples. In addition, just as God is free from time (*Kaal*), deeds (*karma*) and Maya, the disciples of God also become liberated from time, deeds and Maya. In this manner, he remains constantly in the service of God; and this is the attainment he receives when he leaves the body. That is the answer to that question [7].”

[7]

Gadhada Middle Section Vachanamrut 66 {199}

Rahasyarth Pradeepika Tika

There are seven questions in this Vachanamrut. In the first, Shreejimarharaj has stated that someone who has maligned His eminent *Muktas* during the present or previous lives, perceives the faults of other disciples but is unable to discern his own [1]. In the second, salvation is attained by taking the patronage of God; the four spiritual means are performed in order to please Him [2]. In the third question, the soul is said to be *nirakar* [3]. In the fourth question, Shreejimarharaj has stated that when a soul goes to His abode, it becomes *sakar* [4]. In the fifth question, the accomplishment of eight-fold Yoga and the visualisation of the soul occur due to God’s mercy and the mercy of His *Muktas*. If someone becomes terribly attached to the eight-fold Yoga and the visualisation of the soul, he should understand the glory of God and His *sants* and serve them. However, he should not become more attached to the eight-fold Yoga and the visualisation of the soul, than he does to the affection towards God and His disciples [5]. In the sixth question, Shreejimarharaj has stated that when someone other than God is showing miraculous powers, the person who becomes enticed by this is not an ardent disciple [6]. In the seventh, if a person has attained God and His *sants*, he occupies his day and night with the discourses and devotional songs of God. He visualises his own soul as being the Lord’s lustre, i.e. Brahm. He becomes dispassionate towards all things other than Him and remains in accordance with the religious decree. After he leaves his body, he becomes as independent as God and remains constantly in His service [7]. These are the seven topics.

Q1 In Q.4, for what reason did Brahmanand Swami say that the soul is *sakar*?

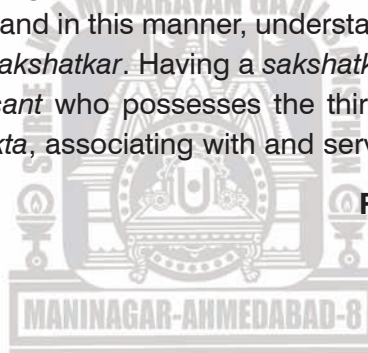
Ans Through meditating on Shreej Maharaj, the soul of a disciple becomes relieved of its ignorance and becomes *sakar*. With such an understanding, he described the soul as being *sakar*. However, Shreej Maharaj asked the question, referring to a soul that is bound by Maya and is *nirakar*. For that reason, Shreej Maharaj gave the answer again.

Q2 In Q.4, it is stated that a body that is composed of divine Prakruti is attained. What is being referred to as the divine Prakruti?

Ans In this context, the soul is being referred to as divine Prakruti. That soul becomes *sakar* in the abode of Shreej Maharaj. This is stated in GFS.37 T.5, where it says that it attains a divine form and remains in the Lord's intimate service.

Q3 Q.7 refers to someone who has gained the *sakshatkar* of God and His *sants*. However, *sakshatkar* refers to something that is visible before one's eyes; but He is not visible to the eyes today. Therefore, how should that *sakshatkar* be understood at present?

Ans When Shreej Maharaj was giving *darshan* in a human form, removing the sentiments that He is a human; and when He is giving *darshan* in the form of idols (*pratima*), discarding the sentiments of Him being an idol; and in this manner, understanding Him to be divine and taking His patronage, is referred to as *sakshatkar*. Having a *sakshatkar* with a *sant* refers to discarding any human sentiments from a *sant* who possesses the thirty-two characteristics and having understood him to be divine *Mukta*, associating with and serving him.



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Gadhada Middle Section, Vachanamrut 67

In Samvat 1881, Maha Vad 3 (Sunday 6 February 1825), Swami Shree Sahajanandji Maharaj was presiding on a *gadi-takiya* that had been laid on a dais, on a raised platform besides the Ganga-jaliya well, near His own living quarters, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face. In front of Him, the *sadhus* were singing the Vishnu-pad, with the accompaniment of *dukad* and a *saroda*.

- When the devotional songs (*kirtans*) had concluded, Shreejimaharaj said, “I shall pose a question to all the *sants*. (1) When a disciple of God relinquishes his body, he becomes *Brahm-roop* and goes to the abode of God. What then is the difference between him and God for the master-servant relationship to remain, because he becomes as independent as God, and as free from the hindrances of time (*Kaal*), deeds (*karma*) and Maya, as God? Therefore, what is the difference that exists in order for the sentiments of being the master and servant to remain? That is the question.” The *paramhansas* gave answers in accordance with their understanding, but Shreejimaharaj’s question was not appropriately answered. All the *sants* said, “Oh Maharaj! The answer to Your question will be attained only when You answer it.” Shreejimaharaj said, “The answer to that question is that a disciple of God would have come to realise God to a certain extent; such as, God has these abilities, He is this attractive, and He is this blissful. That is the extent of God’s greatness that he has come to realise. When that disciple relinquishes his body and goes to the abode of God, the allure and greatness that he attains is in accordance with his appreciation of God’s prowess. Still, that disciple experiences that the greatness of God, His magnificence and His efficacy, are far superior. The disciple realises, ‘the greatness that I understood God to possess and the splendour that I thought He had, is the extent of the prowess and allure that God has given to me. Yet the prowess of God and His magnificence are totally limitless. Like me, many numerous individuals have attained the qualities that are equivalent to those of God, but still, no-one is able to become as great as Him.’ This is because even the deities, such as Shesh, Sharada and Brahma, and the four Vedas, cannot fully comprehend the extent of God’s glory, virtues, episodes, manifestation, prowess, allure, blissfulness and the other infinitely many auspicious virtues. Even God Himself cannot reach the limit of His greatness. All of God’s capabilities are limitless. By worshipping that God, infinitely many Vaishnavs have attained qualities similar to His, but still, the efficacy of God has not even reduced by as much as an atom. It is like an ocean that is filled with fresh water. Humans, animals, birds, etc. would drink as much as they desire and carry away bucketfuls, yet still, the water in the ocean would not lessen. This is because of the ocean’s immense vastness. Similarly, the glory of God is immensely vast; it will not increase or decrease in any manner. Therefore, even those disciples who have become *Brahm-swaroop* remain ardent servants of God and worship

Him. In this manner, the disciples of God attain the same qualities as God but still, the sentiments of being the master and servant remain. That is the answer to the question [1].” [1]

Gadhada Middle Section Vachanamrut 67 {200}



Muktas are seated around Shreej Maharaj in the divine, lustrous abode. All the Muktas have the same qualities as God, but still, they all have a thorough appreciation that the greatness, prowess and allure of Shreej Maharaj is far superior to theirs

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There is one question in this Vachanamrut in which, Shreej Maharaj has stated that the qualities attained by His disciples are in accordance with their appreciation of Him. Still, His glory, abilities, efficacy and prowess are realised to be immensely limitless. Consequently, the sentiments of being the master and servant become firmly resolute [1]. This is the one topic.

- Q1** It is stated that the Lord’s disciples attain the same qualities as Him. However, in K.10 Q.1 T.4, it is said that His disciple ultimately becomes like Akshar, but does not become like God. How should this be understood?

Ans In K.10, a desiring (*sakam*) disciple who yearns to attain prowess is described. It is stated that if God's disciples wish to attain prowess, the ultimate status that can be attained is that of Mul-akshar; but God's status cannot be attained. Here, in this Vachanamrut, it is said that a disciple who is free of desire (*nishkam*) does not yearn to attain prowess and wishes only to serve Shreej Maharaj. Therefore, the disciple who wishes to serve Him, i.e. a disciple who is free of desires, attains the same qualities as Shreej Maharaj. Hence, it is stated that he becomes a *Mukta*. There [in K.10], the attainment of a desiring disciple is being described, whereas here, in this Vachanamrut, the attainment of a disciple who is free of desires is being stated.

Q2 It is stated that the kind of *Mukta* that someone becomes is in accordance with the greatness of Shreej Maharaj that he understands. If someone understands Shreej Maharaj to be superior to Mul-akshar, and beyond that, superior to the *Param-ekantik-muktas*, and even beyond that, superior to the *Anadi-muktas*, what kind of a disciple does he become?

Ans There is no status superior for a servant than that of *Anadi-mukta*. Above that is only the status of the Master (*Swami*). Someone who is a servant never wishes to attain the status of the Master. Someone who discards the sentiments of being a servant and wishes to attain the status of the Master does not acquire any kind of attainment. Shreej Maharaj would never become pleased by this. In GLS.26 Q.3 T.4, Shreej Maharaj has stated that He does not become pleased when someone worships Him without believing that a difference between the disciple and Him exists. Therefore, if someone disregards the sentiments of being a servant, it can be said that he worships God without believing that a difference exists between them.

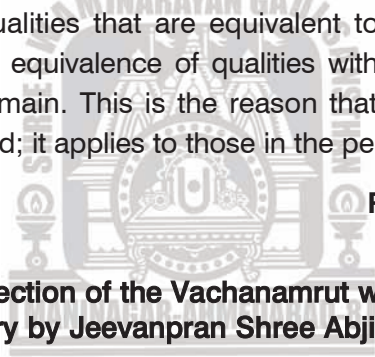
Q3 It is stated that even God Himself cannot reach the limit of His greatness. However, Shreej Maharaj is the *sakshat* God and nothing is unattainable for Him. So, what is the reason that Shreej Maharaj has stated that He cannot reach the limit of His greatness?

Ans This has been stated to reveal the magnitude of His greatness. 'My greatness is immensely boundless. No-one is capable of fully appreciating it.' There exist no limits for Him, i.e., 'I can only do this much, or I can only know this much,' do not apply to Him. Therefore, in all respects, there are no bounds to His greatness.

Q4 Here, in this Vachanamrut, and in GFS.63 Q.3 T.4, GFS.64 T.3, S.11 Q.1, L.13 Q.2, GMS.66 Q.7, GLS.37 and GLS.39 T.5, it is stated that one attains the qualities that are equivalent to those of Purushottam. However, in GFS.21 T.8, GFS.40 Q.1 and S.17 T.2, it is stated that one attains the qualities like those of the great lustre (*maha-tej*) [Akshardham]. What should be understood by the qualities equivalent to Akshardham and to Purushottam?

Ans In GFS.21 T.8, it is stated that one attains the qualities equivalent to Akshar. These are attained when someone performs spiritual endeavours during the period of endeavouring (*sadhan-kaal*). It is stated that infinitely many *Muktas* exist, who have attained qualities equivalent to those of Akshar. This case refers to those who have remained there [with Akshar] after performing endeavours and have then acquired that attainment. Also, in GFS.40, someone who remains engrossed within His *Murti*, having attained the qualities equivalent to those of Akshar-brahm is referred to as

someone who has attained a *nirvikalp* trance (*samadhi*). This again refers to someone in the period of endeavouring. In S.17, it is stated that an individual can progress from being like a fire-fly to becoming like the great lustre. Again, this refers to someone who is in the period of endeavouring. This is because when an individual is in the period of endeavouring, by the contemplation of Brahm, he attains the qualities of Brahm. This is reiterated in GMS.31 Q.1 T.2, where it states that by contemplating about Brahm, the qualities of Brahm come to that person. When the qualities of Brahm are attained, the person becomes *Brahm-roop*. He then becomes worthy of Shreejimaraj's mercy, due to which, Shreejimaraj bestows His grace to him. In S.11 Q.1, it is stated that after a person has become independent, as the soul, i.e. he has become like the Aatma of Shreejimaraj's lustre, Shreejimaraj has mercy on that individual and he becomes equivalent to Shreejimaraj, i.e. he attains qualities equivalent to those of Shreejimaraj. Therefore, during the period of endeavouring, whilst performing the spiritual endeavours, a person becomes Akshar-brahm, i.e. like Shreejimaraj's lustre. Then, when Shreejimaraj has mercy on him, he becomes *Purushottam-roop*. Having become accomplished (*siddh*), only the qualities equivalent to those of Purushottam remain, but those qualities equivalent to Akshar do not remain. This is because the *Muktas* are also just as divine and *sakar* as Shreejimaraj. After becoming *murtiman*, only the qualities that are equivalent to the *murtiman* Purushottam Lord Shree Swaminarayan remain. An equivalence of qualities with Shreejimaraj's *nirakar* form of lustre, Akshardham, does not remain. This is the reason that the equivalence of qualities with Akshar-brahm has been mentioned; it applies to those in the period of endeavouring.



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**End of the Gadhada Middle Section of the Vachanamrut with the Rahasyarth Pradeepika
commentary by Jeevanpran Shree Abji Bapashree**

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